

SBC Now Ten Million Strong

RIDGECREST, N. C. — "Southern Baptists are now ten million strong in the United States and have the largest Sunday School enrolment of any evangelical group in the world," J. P. Edmunds, Southern Baptist Statistician of Nashville said here recently.

Edmunds, Secretary of the Re-

Seminary Begun In Florida

JACKSONVILLE, Fla. (BP) — Several Southern Baptist ministers are backing a new seminary opening here Sept. 11.

It will be known as Luther Rice Seminary and will hold classes in an education building of Central Baptist Church. Robert G. Witty, central church pastor, is chairman of the trustees.

President of the institution is Clyde P. Jones, pastor of Macedonia Baptist church, who recently resigned as president of a Baptist school in Waycross, Ga., to assume the position in Jacksonville.

Robert A. Dunaway, pastor at Hilliard, Fla., and one of the sponsoring ministers, said the seminary will offer Bachelor and Doctor of Theology degrees. "The closest degree-granting institutions among Southern Baptists in the area are the New Orleans Baptist seminary in Wake Forest, N. C.," Dunaway said.

Requirements Set

Minimum entrance requirement for students working toward a degree will be a high school education. Other students will be accepted on a non-degree basis with lesser qualifications, upon approval of the faculty, he added.

Dunaway said all faculty members are ministers affiliated with the Southern Baptist Convention "and we plan to operate in full sympathy with Southern Baptist policies."

John Maguire of Jacksonville, Executive Secretary of Florida Baptist Convention, said the convention "has no connection with the Luther Rice Seminary nor has it had any approach from the group to participate in any way."

The convention supports Stetson University in DeLand, Fla., a four-year liberal arts school, and Baptist Bible Institute, Graceville, Fla.

Robert R. Yates, Jacksonville, moderator of Jacksonville Baptist Association, reported, "this seminary is not sponsored by the

(Continued on Page 2)

BIBLE CONFERENCE LEADERS NAMED

Several outstanding state leaders will conduct the age-group Bible conferences at the second annual Bible Conference to be held at Gulfshore Baptist Assembly August 27-31.

Dr. Chester L. Quarles, Executive Secretary-Treasurer, sponsor of the event, announced the complete slate, as follows:

For adults — Dr. J. Clark Hensley, Jackson, Hinds Superintendent of Missions; young people — Rev. L. Gordon Sansing, Associate Executive Secretary; Intermediates — Mrs. J. Clark Hensley; Juniors — Mrs. Joe R. Clark, Jackson; and Primaries — Mrs. Chester L. Quarles.

Hobbs To Speak
Bringing the Bible message each evening at 7 o'clock will be Dr. Herschel H. Hobbs, of

Graham Plans '63 Crusade In L. A.

LOS ANGELES, Calif. (EP) — Evangelist Billy Graham told 1,700 ministers and laymen at a Biltmore Hotel breakfast July 25 of his plans for a crusade in August, 1963 in the city where he first rose to international prominence.

Graham spoke briefly of "a new spiritual awareness" in the San Joaquin Valley as a result of his just-concluded Fresno Crusade and answered a number of criticisms commonly heard of mass evangelism.

search and Statistics Department of the Sunday School Board spoke to more than 3,000 Sunday School leaders attending Sunday School conference here.

In reporting on 1961 statistics, Edmunds said that gifts through 32,000 churches exceeded a half-billion dollars; church property increased \$200 million; and Sunday School enrolment increased 125,000, the largest gain of any denomination in the United States.

During the past ten years Southern Baptist Sunday School enrolment increased almost two and a half million.

Cities Exploding Population

Edmunds cited the exploding population as a major challenge to Christian leaders and said that the population is expected to increase from 182 million to 209 million by 1970.

He said "the number of babies expected to be born between now and 1970 will be greater than the present total church membership of the ten leading denominations in America."

He compared the task of Sunday School leaders with that of Col. John Glenn's recent orbital flight, and said, "We too, have a mission to fulfill."

"Our mission is not to probe into space to discover the secrets of the universe, but to probe the hearts of individuals with eternal truths. Our mission is not to develop a power so destructive that it could destroy the world, but to share a power capable of saving the world."

Raises Question

Edmunds raised the question "Have Christians fulfilled their mission," and answered the question by saying "not when fewer

(Continued on Page 2)

Gulfshore Music Week Aug. 13-17

Over 300 persons are expected to attend the annual Youth and Adult Music Assembly to be held Aug. 13-17 at Gulfshore Baptist Assembly.

Started Two Years Ago

The controversy started two years ago when the congregation, then the largest in the ABC, voted 100 to 10 to withdraw from the ABC, the Kansas Baptist Convention and the Wichita Association of Baptist Churches to protest the denomination's affiliation with the National Council of Churches.

(Continued on Page 2)

New Division Included

In addition to the usual course of study with laboratory choirs there will be inaugurated this summer a new division for ministers of music.

Other out-of-state program personalities will include Clifford Baker, Minister of Music, First Church, Oklahoma City; George Fairchild "off-set" after being printed

State Receipts Up 7.8% For Year

Mississippi Baptist Cooperative Program receipts for the first nine months of this Convention year, ending July 31, totaled \$1,883,338.22.

This was an increase of \$136,072.22 or 7.8% over the same period last year, it was declared by Dr. Chester L. Quarles, Jackson, State Baptist Executive Secretary-Treasurer, who released the figures.

Receipts for the month of July totaled \$234,362.97, a gain of \$2,770.08 or 1.2% over the \$231,592.89 given in July a year ago.

Approximately two-thirds of Mississippi Baptists' total mission gifts are contributed through the Cooperative Program, according to Dr. Quarles.

The other one-third is composed of designated gifts. All Cooperative Program funds are divided proportionately among all causes sponsored by the State Convention.

Designated funds go directly to the cause to which they are specified.

Treasurer Porter Routh of

Thornton Publishers of Jack-

son, the company which has

printed the Baptist Record for several years, has just installed a huge 4-unit Color-King

Fairchild

"off-set" press.

This press is the third of its

kind to be installed in the entire Southern part of the country.

The other two are now in operation, one in Miami, Fla., the other in Houston, Texas.

A fourth, a 2-unit press, is sche-

duled for the University of Mis-

sissippi in the near future.

The Baptist Record does not own its own printing plant, but like most Southern Baptist publications, is printed by contract.

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First East Africa Assembly Held

More than 70 leaders from Baptist churches, community centers, schools, and hospital in East Africa met at Dodoma, Tanganyika, recently for a five-day workshop—the first Baptist assembly for the area. Half the number came by chartered bus from various parts of Kenya; the others were from Tanganyika.

Conferences, led by Southern Baptist missionaries, were designed to help prepare East African leadership for the task of evangelism in all phases of Baptist life. Reports since the meeting indicate that the theme, "Ready with a Message to Proclaim," was instilled in those who attended.

As one pastor put it: "We were really filled. The food was the best I have ever eaten, but that won't even compare with the spiritual food we got." This man, a recent convert from Islam, remarked while eating sausages at one of the meals: "This is the first time in all my life to eat pork." A missionary observed that when he returned for seconds a bite later he took six pieces.

Fellowship Important

Some people attending the work-

Record Observes - - -

(Continued from Page 1)

riety of colors in a larger number of variations.

The first color to be used in the Baptist Record will be seen within a few weeks.

The "photo-offset" method of printing has been developing rapidly since World War II.

Many Have Converted

According to the Publishers' Auxiliary, trade publication for the newspaper industry, an estimated 400 weekly and 40 daily newspapers in the United States have converted to the off-set method.

This method is also used extensively in commercial printing and many printers over the nation, including many in Mississippi, use it.

SBC Now Ten - - -

(Continued from Page 1)

than ten percent of the world's population are members of any Protestant or evangelical group. Not when 71 million people in the United States are non-church members. Not when less than 25 percent of the U. S. population is enrolled in any Sunday School.

Sunday School."

Seminary Begun - - -

(Continued from Page 1)

Jacksonville Baptist Association nor does it have any connection with the association."

Officials of the new Luther Rice Seminary said they expect enrollment of 30 to 40 students in September, coming from Florida, Georgia, South Carolina and Southeastern Alabama.

Gulfshore Music - - -

(Continued from Page 1)

Baker, Minister of Music, West End Church, Atlanta, and Mrs. Baker.

State leaders will be: Noxie Taylor, Holly Springs; Syd Doty, Forest, and Miss Ernestine Ferrell, Jack Duvall and James Hayes, all of Jackson.

Pike Seeks - - -

(Continued from Page 1)

he charged, that recent Supreme Court interpretations of the first amendment have begun.

Pike Major Witness

Pike was the major witness in a hearing that was announced only on the day on which it was held. He was kept on the stand nearly an hour and 45 minutes.

The committee on the judiciary has not yet heard witnesses who oppose any change in the first amendment or who agree with the interpretation the Supreme Court has been giving to it. A number of organizations are known to want to tell their views on religious liberty to the Senate committee.

It is the opinion of a number of Washington observers that there will be no proposed constitutional amendment to be approved by the present Congress. Those who are urging haste for such an amendment want it this year so state legislatures can have opportunity to vote on it in 1963. Otherwise, it will be three more years before action can be taken to amend the constitution.

The nation's estimated bill for private and for-hire passenger transportation service last year amounted to \$3.4 billion.

shop met Baptists from outside their local areas for the first time. A pastor who was previously a member of another denomination reported, "I've been a Christian for a long time, but now I know what it means to really be a servant for Christ."

Another feature of the assembly was the initial meeting of the African evangelism committee. Plans were made for better evangelistic efforts, with the church and the Mission (organization of Southern Baptist missionaries) working side by side.

This African committee will work with the Mission evangelism committee to provide help for revival crusades and future assemblies and materials for promotion of evangelism. It will also help lay the groundwork for an East African Baptist convention.

What Is In - - -

(Continued from Page 1)

eralism), less repentant and voicing more of the old optimism (see above), is increasingly vocal," a monograph in the Encyclopedia of Southern Baptists states.

"In recent years the term 'liberalism' has become a theological title intended to characterize a thinker of unorthodox bent who emphasizes free-thinking with regard to the classic doctrinal statements of the Christian faith. Such thinking is usually marked by philosophical and religious idealism, a rejection of the authority of the Scriptures in Christian faith and practice, an interpretation of creation in terms of Darwinian evolutionary pantheism, an emphasis upon the role of Christ as ethical teacher rather than as divine Redeemer and Lord, a superficial view of the seriousness of sin, and a strong repugnance toward the doctrine of eternal punishment for the unrepentant," it continues.

It would be well to gauge a person's theology by this very clear statement in determining whether he is a "liberal."

"Fundamentalism" has at least two connotations in American theological thought. As a theological position it came into being in the early part of the 20th Century in contrast to the extreme liberalism of that period.

It rejected the critical approach to the Scriptures. In opposition to "Modernism" it emphasized the deity of Christ, the sinful nature of man, the vicarious atonement, and the visible return of Christ. Among its literature were produced 12 volumes entitled "The Fundamentals: A Testimony of the Truth" (1910-1912). One of its contributors was Dr. E. Y. Mullins, then the president of Southern Baptist Theological Seminary.

These volumes presented five "fundamental doctrines": (1) the virgin birth of Christ; (2) the bodily resurrection of Christ; (3) the inerrancy or infallibility of the Scriptures; (4) the substitutionary atonement; (5) the imminent, physical second coming of Christ to establish His millennial reign.

With respect to the Scriptures this work denied "all scientific approaches to the Bible and asserted the absolute infallibility of all its historical, cultural, and geographical pronouncements because of its literal 'verbal inspiration,'" again quoting from the Encyclopedia.

Agreed On Statement

Dr. Wayne E. Ward, author of the monograph, notes that "many of the contributors would have interpreted these fundamentals in differing fashion, but upon the bare statement of them they were agreed." That this is true may be seen by an examination of certain teachings by Dr. Mullins in his "The Christian



MOST of those present for first state camp for Deaf seem to be enjoying the historic event.

First State Deaf Camp Held At Kittiwake Assembly

Thirteen "decisions for Christ" were recorded in the first state camp for the deaf held at Kittiwake Assembly at Pass Christian.

There were 56 present for the camp-style banquet held on the last evening, according to Dr. Foy Rogers, Secretary of the Cooperative Missions Department, sponsor.

Directing the camp were Rev. Clifford Bruffey, State

worker with the deaf in the cooperative Missions Department and Rev. Carlie Hill, Associate Pastor of First Church in Gulfport in charge of work with the Deaf.

Thirty-seven attended this first camp of its kind with another scheduled for next year.

Several churches on the coast made contributions to

Both were "conservatives," as any examination of their writings will reveal.

Now what may be said of the "conservative" position with relation to "liberalism" and "fundamentalism"? With respect to "liberalism," "conservatism" insists upon the divine inspiration of the Scriptures and their infallibility within the autonomy of religion.

Holds To Deity Of Christ

It holds to the unique deity of Jesus Christ. His virgin birth, miracles, vicarious atonement, bodily resurrection and imminent, visible return. It insists upon the depravity of man, heaven for the redeemed and eternal punishment in hell for the lost. It repudiates any system of religion which denies the supernatural as revealed in the Bible.

Growing out of certain differences within the Baptist General Convention of Texas, it became a severe critic of the Southern Baptist Convention, its agencies and some of its most trusted leaders. Ultrafundamentalist in nature, it raised the cry of "modernism" in Southern Baptist life, a charge which had no basis of fact.

Since Dr. Norris' death in 1952 the movement lost much of its dynamic drive. Some of its churches have since sought cooperation with the Southern Baptist Convention.

Dr. Wilburn S. Taylor notes that "the characteristic difference of the (Fundamental) fellowship lies in its shades of emphasis rather than divergent points of theology." But the term "Fundamentalist" in Southern Baptist thought still connotes an attitude in opposition to the general program and belief common to the Southern Baptist Convention.

Found Among Denominations

This "fundamentalist" view is also found in certain movements among American denominations other than Southern Baptists. Which brings us back to the term "conservative." Too often this term is thought of only as the antithesis of "liberalism."

It must be remembered, however, that Fundamentalism was dealing with an extreme "liberalism" based upon an infant, impudent science which repudiated the Christian revelation in its entirety. The present-day atmosphere between science and religion is quite different. The extreme dogmatism which separated them is gone.

Science has become more reverent, and theology has become less dogmatic. Each regards the other as a companion, within its own realm, in the search after ultimate truth. Many leading scientists today deny the extreme naturalism of 40 years ago.

Many of our greatest scientists are men of deepest Christian

the camp, enabling several children to attend who might not otherwise have had the privilege of being present.

"Sublimest Words"

Some years ago in an interview in a Chicago newspaper Dr. Arthur H. Compton, leading physicist, declared "In the beginning God created . . ." to be the sublimest words ever penned.

There is no proven fact or tenable theory of science which does not find a compatible atmosphere in the pages of the Bible. The biblical revelation has nothing to fear from a reverent science, so long as each recognizes the autonomy of the other in its own realm.

The same may be said with regard to historical criticism. In

the first quarter of this century "fundamentalism" was confronted by a destructive criticism of the Scriptures. In the intervening years "historical criticism" has proved that it can be constructive insofar as our understanding of the biblical revelation is concerned.

Had the friends of the Bible

not adopted historical criticism as a legitimate tool in biblical research, it is difficult to imagine what the theological picture might be today. In fact the "friends" of the Bible have seized the weapon of its "foes," and have turned it on them to their consternation and near-destruction.

Gives Two Examples

Two examples will suffice. The destructive critics found many supposed historical "error" in the writings of Luke. But the friends of the Bible were not content simply to reply, "I believe the Bible."

Armed with the tools of a friendly historical criticism they went forth to battle. The result is that archaeology has completely vindicated Luke, so that one of his former critics, Sir William Ramsey, declared Luke to be a historian of the first rank.

Even when Luke's writings conflicted with the official records of the Roman Empire, it was found that the latter were either incomplete or in error, and Luke was right.

A second example has to do with Belshazzar (Daniel 5). The destructive critics noted that the last king of Babylon was Nabonidus. Therefore, they said that reference to Belshazzar as the last king of that empire was a biblical error.

Throughout the fellowship of Southern Baptists there went a thrill of delight. The world was apprised of the fact that Southern Baptists still stand where they have always stood—a people of the Book.

Dr. A. T. Robertson used to tell his students, "Let the Bible say what it says." As "conservatives" Southern Baptists must never endeavor to make the Bible say less than it says. Nor should they endeavor to make it say more than it says.

In the words of Dr. W. T. Conner, as reported by one of his former students, "The Bible means what it means."

Long Lake Church Ordains Deacons

According to the pastor, Rev. Charles Tyler, Long Lake Church, Vicksburg, has ordained two new deacons: L. B. Goodson and B. E. Byrd.

Rev. J. Harold Jones preached the ordination sermon; Graham Childers gave the charge to the church; Rev. R. B. Tullos led the ordination prayer; Rev. Charles Tyler presented the certificates; Dan Muirhead led the opening prayer; Rev. Blackmon Ross offered the benediction.

For instance, it has enabled us to arrive at the truest text through the discovery (archaeology) and study of the oldest and most accurate manuscripts of the Scriptures. Textual criticism in the hands of reverent scholars has strengthened and clarified the deeper meaning of the biblical revelation.

There is no basis of fact upon which to place "Conservatism" in opposition to "Fundamentalism" in its original connotation.

GLOBE-TROTTING WITH GINNY

New Mexico Brothers Pastor

Two Churches In Germany

By Virginia Harris Hendricks

WIESBADEN, Germany (BP) — Herman and Herbert Stout are identical twin Baptist pastors of two Southern Baptist churches in Wiesbaden and Frankfurt.

The New Mexico brothers were chaplains' assistants in Germany when the war ended.

They helped conduct Sunday schools for the disillusioned, lost German youngsters who flocked eagerly to Bible classes.

Discharged and returned to America, the Stouts could not forget those German children.

They completed their college and seminary training, telling of their German experiences at every opportunity.

Our mission board had no work in Germany, but the Stouts were convinced God was calling them to Germany.

When they had saved enough money for one family to depart, Herman and his family sailed from New York.

within the American theological scene. In all probability many of these identified with this group

50 years ago would call themselves "Conservatives" today.

Indeed many were then, as has been seen in the case of Dr. E. Y. Mullins.

The difference is more that of terminology than theology. But

because of its association with other more extreme movements,

the term "Fundamental" has

been replaced by the term "Conservative."

What, then, is a "Conservative"?

He is one who accepts the

Bible as the inspired word of God.

Within this position there may

be differences of opinion as to

the process of inspiration, but

not as to the product of inspiration.

Allows For Differences

He accepts the supernatural as being in harmony with God's purpose and work in divine revelation.

He recognizes and uses

the tools of a scientific and sys-

tematic approach to the study of

the Scriptures, but also recog-

nizes the right of the Bible to

speak the final word on a given

problem within the autonomy of

religion.

He allows for differences of

opinion in areas where tradition

alone is involved. But he ac-

cepts fully the teaching of the

scriptural text itself.

Where textual and/or histori-

cal problems remain he main-

A.D. 2062 Will Know About Us Because Of--

(Another in a series on SBC agencies).

By The Baptist Press
What do you know about Baptists 100 years ago?

Ask yourself still another question, what will Baptists 100 years from now know about us?

The success of the Historical Commission of the Southern Baptist Convention in achieving its goals may determine the answers to both questions. Its success, in turn, depends on you to help it reach its goals.

Utopia for it might be (1) microfilming every church and associational minute record book in the Southern Baptist Convention, (2) having a biography form on every Southern Baptist, (3) a world-acclaimed book, microfilm and museum file on Baptist life through the centuries and (4) an awareness of every Baptist about his denominational heritage.

To its office in Nashville, Tenn., have come many of the rare records of Baptist history from other parts of the United States and from foreign countries as well.

Many Books Micro Filmed
Some of these have remained in the fireproof archives of the commission. Others, such as books and other printed materials, were loaned just long enough to be microfilmed. The originals were sent back to their previous place of safekeeping, perhaps the Seminary or historical collection of another Baptist convention.

Still other records were too rare to risk being sent outside their present location. To obtain copies of these valuable records, the Historical Commission staff member took along the agency's portable microfilm unit and photographed them on the spot.

The microfilm unit also has been taken to recent sessions of the Southern Baptist Convention and set up in the Commission's exhibit space. The Commission invites messengers to bring along their church records, which are microfilmed during Convention week.

How is the Commission doing in reaching its goals?

No doubt you've seen the Encyclopedia of Southern Baptist (cap. esp.), issued three years ago. Almost \$900 people contributed towards it has 4945 monographs or separate information headings.

First Encyclopedia Since 1880
It's the first such Encyclopedia since William Cathcart's Baptist Encyclopedia in 1880.

In cooperation again with the Sunday School Board of the Convention, which published the Encyclopedia, the Commission has the continuing project of gathering biographical information for the "church book of remembrance." Thus far more than 5800 biographies of Baptists, living and dead, have been prepared.

This operation is not limited to Baptist "big wheels," but seeks to receive information on the service of Baptist lay men and women as well.

Last year, existing minutes of all North Carolina associations of churches were gathered and microfilmed. Similar projects have been done, or will be done, for other states.

Minutes of Virginia associations and other rare materials in the Virginia Baptist Historical Society Library were microphotographed at the University of Richmond (Baptist), where they are kept. Because of restrictions the collection could not be shipped to Nashville for filming.

Half Million Pages Added
Last year alone, the Commission added over half a million pages of film to the library it and the Sunday School Board maintain jointly in Nashville. The number of pages in the microfilm collection now exceeds seven million.

The library is open to students of Baptist history, or writers needing information about past actions of Baptists. Someone is busy in the archives all the time digging out such information — for a thesis at a college or seminary, for an article for a Baptist state paper or for a book containing references to Baptist history.

Many fascinating and helpful matters have turned up through such research.

This question once confronted the Commission: Was Howard College, Alabama Baptists' Senior College in Birmingham, named for the English philanthropist, John Howard?

Checking papers in the year 1842, the Commission located a statement that the name was "in honor of the distinguished philanthropist, John Howard."

The files have provided source material for popular Baptist Press historical features carried by Baptist state papers. They



THE MICROFILM "reader," the machine used here in research to study old files with a gold mine of Baptist history.

told Baptist history in serial form, in current news style of writing. The "19th Century Baptist Press," and companion series for the 17th and 18th centuries were included.

As in the case of filming at the University of Richmond, the Commission works in close contact with historical societies or commissions serving Baptist conventions.

Group Meets Regularly

The Southern Baptist Historical Society, which includes representative people from various states, meets immediately following the annual business meeting of the Commission. The Society, though not an official arm of the convention, provides invaluable service as auxiliary to the Commission.

For instance, it has encouraged production of Baptist history maps so a Baptist tourist or history-lover could visit important denominational history sites in states through which he travels.

A study of history shows how dear was the price Baptists of other days paid for religious liberty, according to a report to a recent Commission meeting.

Tax Deductions Urged for Parochial School Parents By Christian Herald

NEW YORK (RNS) — The Christian Herald, non-denominational Protestant monthly published here, suggested editorially that income tax deductions be granted to parents who educate their children in church-related schools.

In an editorial signed by its editor, Dr. Daniel A. Poling, the magazine said such tax deductions "would contribute definitely and largely toward the solution of one of America's most vexing and even ominous social, religious and political problems."

"Contributions to churches, direct contributions from individuals and from organizations, are allowed as income

Noxie Taylor Resigns

Noxie Taylor, Minister of Music, First Church, Holly Springs, has resigned, to accept the same position with Temple Church, Ruston, Louisiana. He and his family moved to Holly Springs from Atlanta, Georgia, in October, 1958. Before coming to Holly Springs, he served as Minister of Music at the Cascade Church, Atlanta, Georgia, and First Church, Wiggins, Mississippi.

During his ministry at Holly Springs, the church has had a Standard Music Ministry for three consecutive years. The music ministry was one of eight churches in the Southern Baptist Convention to achieve the Advanced Standard Music Ministry for the year 1961.

Mr. Taylor, a native of Laurel, is married to the former Louise Valentine of Ellisville, they have three children.

He will complete his ministry in Holly Springs on August 20, 1962.

Dr. Earl Kelly is pastor at First, Holly Springs.

tax deductions," it said. "but the government does not subsidize churches or church agencies and definitely should not, though clearly they are regarded as civic assets."

Roman Catholic editors generally argue that because parochial schools have civic usefulness, they should share in federally appropriated funds for education. They argue that children educated in parochial schools become as much a part of America as the graduates of public schools and that it is in the public interest to aid this group as much as the group educated in public schools."

"Now," the editorial continued, "we do not grant that conclusion any more than we would support the direct subsidizing of churches of any faith, which also presumably operate in the public interest."

Same Logic Applies
But does not the logic of allowing contributions to churches as tax deductions suggest that the same logic applies to schools — church-related as well as public?

"We propose that parents, guardians and others be allowed to deduct their expenditures for the education of their children or for other young people for whom they assume responsibility — to deduct such expenditures for income tax purposes."

"Certainly this would not establish a precedent. Certainly this would not weaken the wall of separation between Church and State. And we believe that it would contribute definitely and largely toward the solution of one of America's most vexing and even ominous social, religious and political problems."

There was never a man so empty as the man who is full of himself.

East African Seminary Opens With 15 Enrolled

Three years ago Southern Baptist Missionary Davis L. Saunders witnessed to Jonathan Mutie in Nairobi, Kenya, about the same time that Missionary Samuel A. DeBord led Edward Mwajjande to Christ in the south of Tanganyika. Today, Jonathan and Edward are among the 15 men from eight tribes enrolled in the Baptist Theological Seminary of East Africa, which opened its first session January 29.

The students, most of whom have been preaching in Baptist churches established as a result of the five-year-old Southern Baptist mission program in East Africa, feel they have come up into a mountain apart for their preparation as the first trained leaders in this Baptist frontier.

They have been impressed by majestic, 15,000-foot Mount Meru, which serves as backdrop in the seminary setting, and thrilled by the panoramic view of part of the Great Rift Valley, which is seen from the front of the office building. "I would like to stay here the rest of my life," said Daniel Mathuki, pastor of Athi River Baptist Church near Nairobi, at the end of his first day.

In Exact Center

The seminary is in the exact center of East Africa, at Arusha, capital of Tanganyika's Northern Province, located on the lower slopes of Mount Meru and near snow-capped Mount Kilimanjaro. Completed on the 100-acre campus are the office block, duplex classrooms, on each side (two rooms are temporarily serving as lounge and chapel), 14 individual housing units for students, and residences for two missionary families.

Beirut Baptist School Graduates First Class

The Baptist school in Beirut, Lebanon, graduated its first high school students on June 28. Of the 15 young men and women receiving diplomas, 10 had completed the college preparatory course and five the commercial course.

Two days earlier certificates were awarded to 17 students graduating from the elementary division. During the 1961-62 term there were 380 students enrolled in all grades from kindergarten through high school.

The faculty consisted of 25 full-and part-time teachers. Southern Baptist Missionary James K. Ragland is principal.

Beirut Baptist School began in the fall of 1954 with 20 students in a nursery class. The next fall there were six grades enrolling about 100 pupils. The other grades were added gradually until a full high school course was offered.

The spiritual aspect of the school was evident in the commencement program, reports Missionary Virginia Cobb. The valedictorian declared, in Arabic: "In the university or the business world we will face many temptations. We must choose either the straight path of truth that we have learned in this school or the crooked path of evil."

Here are some findings taken among 820 Britons who recently toured the United States: "In positive terms, Americans are considered friendly, industrious, and to a somewhat lesser extent interesting, warm-hearted, polite, and interested in other people. At the other extreme, however, there is a considerable negative feeling that Americans are materialistic, immature, tense, and noisy."

About 100,000 children are legally adopted annually in the United States.

Thursday, August 9, 1962

THE BAPTIST RECORD 3



WOODVILLE HEIGHTS Church, Jackson, held a groundbreaking service on July 22 for a new pastor's home. Pictured above are Pastor James Buie with the shovel; the deacons, the Building Committee; and the G. K. Johnson Builders of Jackson. The new home, located on church property, will have 1272 square feet of living space.

Convictions Emerge From European Mission Tour

EDITOR'S NOTE: Rev. Ray Megginson, pastor of the Pineview Church, Moss Point, has returned from a tour of Europe, a journey of over 16,000 miles by plane and car, visiting mission fields and centers of culture.

By Ray Megginson

Out of the experience, several deep and abiding convictions emerged.

One was the sense of stamina and strength that our Baptist witness has in Europe. Baptist churches are springing up in ever increasing numbers across Europe, as Baptist people find themselves far from home, but determined to carry out the spirit of the Great Commission, and to worship and work with a Southern Baptist Church as the center of their lives.

An example is the Immanuel Church, Madrid, Spain, where I spoke on June 10. It is a church that is largely made up of service men and their families, that meets in a remodeled residence, far removed from the center of population, but with an enthusiastic and consecrated membership, and with a zeal and fervency that is unusual.

There are five newly organized churches like this in Germany, which are now seeking pastors to lead them, according to Mrs. James Stertz, the wife of the only missionary Southern Baptists have there. She said that these churches baptized over 200 people last year, and that almost all their number were tithees.

Combining Resources

These churches are combining their resources to bring Pastors over from the States, and the Foreign Mission Board is cooperating by appointing associate missionaries to serve churches there as pastor. Everywhere that our missionaries are working one sees the evident blessings of God on their labors.

Another conviction was the power and position that the Catholic Church holds in Europe. It would appear that its power is far from declining, and, if anything, is increasing. In many of the countries of Europe the Catholic Church has an iron grip on the political, intellectual, and religious life of the people, who are engulfed in a spiritual darkness that has its fountain head in Rome.

Nowhere is this more true than in Spain. Spain is controlled by a twin tyranny, a dual dictatorship: one political, and the other religious. Yet they are part and parcel of each other, for in Spain the state is the church, and the

church is the state. The thinking people are convinced that this situation will continue as long as Franco continues in control of the state.

As a result, our Baptist people worship and work under the shadow of intimidation, oppression, and persecution. Two cases will illustrate. I talked with Rev. Juan Perez, pastor of the Third Baptist Church, Barcelona, who was arrested and given a suspended sentence that still hangs over his head, because he would not attend mass while an officer in the Spanish Army, where every soldier must attend mass as a part of his military duty.

Church Closed

Another is the celebrated case of the closing of the Second Baptist Church, Madrid. I visited that church with Rev. Jose Nunez, who was its pastor at the time that it was closed by the authorities, and who was arrested for entering the building and having prayer there.

The building is still closed and it still has the faded seal of state over its doors. The party entered the building, and the high point of the entire trip was the moment when they stood together in the pulpit of that empty church and realized the price

that some people are willing to pay to worship God.

Finally, there is a deep conviction that the greatest enemy that the Gospel faces in Europe is one of the greatest here, materialism. There is an economic boom in progress all over Europe. New buildings are everywhere. Shiny new cars fill the streets and highways.

The shops are filled with things that make for the good life. But along with the economic boom, there is a spiritual bust. Evangelical churches are few and far between. There is a decrease of men entering the ministry and the future of the churches is dark with discouragement.

The Gospel has not failed in Europe any more than it has here. God has His witnesses in every country of this world. This could not be better illustrated than the meeting of the Switzerland Baptist Convention, that I visited in Zurich. I did not understand one word spoken, or sung; but in the singing, and in the service of worship, there was

the Divine presence of a Lord that was alive and Who could bring men of different nationalities and locales to the foot of the Cross, in adoration and praise.

SALTO HOSTS DISTRICT CHURCH DEVELOPMENT CLINIC

A district Church Development Clinic will be held at the Saltillo Church in Lee Association August 20.

The purpose of this meeting is to introduce the Church Development Ministry to the pastors and leaders of the churches of the surrounding counties, according to Dr. Foy Rogers, Secretary of the Cooperative Missions Department, sponsors of the clinic.

The program, which will begin at 7:00 p. m., will include a testimony by Rev. Charles Gentry, pastor of West Heights Church, Pontotoc.

Rev. O. D. Morris, associate in the Cooperative Missions De-

partment, who is in charge of Church Development and Survey, will lead the clinic.

A pre-clinic session will be held from 4 until 5:30 for the missionaries, moderators, and chairmen of missions committees from all near-by associations. The host church will serve supper for this group.

All pastors and church leaders in this section of the state are invited to attend the evening session.

Scholars Will Complete New Bible by Year 1966

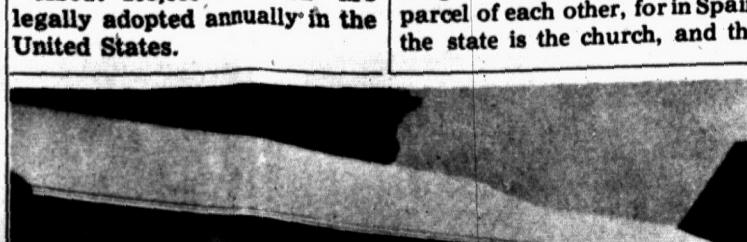
WARSAW (RNS) — The first complete Polish-language translation of the Bible by Protestant scholars is expected to be ready in time for national celebrations in 1966 marking the millennium of Poland as a nation, it was announced here.

To be known as the "Millennium Bible," it will be the work of an interdenominational commission, which has been engaged on the project for several years.

Due to appear shortly is a translation of the Gospels into Polish. The entire New Testament is expected to be ready early in 1963, and the entire Bible two or three years later.

Chester E. Swor, writer and youth counselor of Jackson, Mississippi, has been invited to address the annual Convention of the Christian Booksellers' Association when it meets in Chicago, Illinois, July 24. He is the first Broadman Press author to have been selected to speak to this organization.

Attorney General Kennedy reported before the House Judiciary Committee (May 1, 1961) that the officially reported amount of annual income from legal gambling is \$7 billion.



MASHULAVILLE CHURCH recently dedicated a new

parlor (pictured above). Dedication service was held after the Sunday morning service and open house in the afternoon. The new structure is brick veneer with 1300 sq. ft. of concrete tiled floor space, has three bedrooms, living room, den and kitchen combination, bath and half, utility room, and carport. The building is electrically heated by automatic heaters, also has built-in oven and stove. It is air-cooled by a 36" ceiling fan. The building is valued at \$12,000. The Building Committee: W. W. Triplett, Astor Hill, and J. W. Haggard. Rev. J. E. Boutwell, pastor, is beginning his fifth year on the field.

There was never a man so empty as the man who is full of himself.

EDITORIAL PAGE

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Page 4

Thursday, August 9, 1962

The Baptist Record Goes "Offset"

With last week's issue the Baptist Record went "offset." Now this does not mean that we were "upset" last week, or that we were more "off" than we usually are as press-time draws near, and we are trying to put another issue of the paper together.

"Offset" or "Photo-Offset" is one of the latest processes of printing, and is being used by more and more modern publications. Several Southern Baptist papers use it, but the Baptist Record is the first to be printed on this particular type of high-speed press.

Printing of the Baptist Record is by Thornton Publishers, Inc. Mr. and Mrs. Duke Thornton, owners of that firm, are members of First Baptist Church, Jackson. They have been printing the Record for several years, and the relations of the publishers with them has been highly satisfactory. They, with their efficient staff, have labored diligently to make the paper as attractive in appearance as possible, and have cooperated with the editor and his staff in the finest possible way. They also print The Methodist Advocate and some other papers.

With the purpose of keeping its equipment as up-to-date as possible, and with a determination to have a modern plant in every way, the company has recently moved to a new building, and purchased the latest model Fairchild Color-King Offset Press and other new equipment, including photo-typesetting machines, and other innovations which will be introduced in coming weeks. The press is of a type which makes it probable that we shall begin to use much more color than in the past.

The average reader, casually looking at the paper, may see little change in its appearance, but if he will closely examine the type, and especially the photographs, he will notice a marked difference. An example is in the picture on the front page of last week's Record. It looks much more like a photograph than a newspaper cut. Some of the pictures which do not look as well, are made from cuts or mats, and they cannot be made to reproduce like a glossy photograph. In an accompanying editorial we have some suggestions concerning the types of pictures to send in.

The Baptist Record editorial staff rejoices that the paper is now to be printed on the very newest equipment available, and we look forward to working with Thornton Publishers, in making the Baptist Record more readable and attractive than it has ever been in its history.

About Pictures, Deadlines, Etc.

As we go to the new 'offset' process of printing, some changes have come in the type of pictures that we will be able to use.

The new process does not use cuts, but a special photographic plate. When these are made directly from a good glossy photograph they are far better than they can possibly be when made from a cut or mat. While cuts and mats can still be accepted, especially of one-column size, it will be much better for photographs to be sent when it is at all possible.

We especially must request churches not to have cuts made for the local papers, and then sent on to us. Many local papers use a 65 line screen cut, while the offset process uses 110 line screen which is much more like an actual photograph. Neither should churches have their own cuts made and sent to us. Simply send the glossy photograph, and we will have it processed. There will be a small charge for the work, even as there was for cuts. There will also be a small charge for mats or cuts which are sent to us, for these will also have to be processed. There will be no charge for mats which we already have on hand, for we will bear the cost of processing those.

Pictures

While talking about this, let us say again that there are some types of pictures which we are not using at the present time.

1. We are not using G. A. Coronation pictures, except of those above the rank of queens taken on the coronation night.

2. We do not use Vacation Bible School, Youth Revival or Youth Week photographs.

3. We do not use one-column photographs of evangelists in revival announcements.

The reason we cannot use these types of pictures is because they are so numerous. So many churches have the above named organizations, and so many photographs are taken of the special events connected with them, that we do not have the space for all of them. Yet, if we publish even one, we would have to try to use all. Since it is impossible to do this, we find it necessary to reject them all. We regret this, for we should like to use stories and photographs of these events from every church in the state.

Deadlines

All publications find it necessary to have deadlines, and because of our contract with the printer, we, too, must have them. They have been announced before, but perhaps it is wise to again call them to your attention.

All material for any week's issue of the paper, should be mailed in time to reach the Baptist Record office not later than Friday of the preceding week. Only emergency material can be accepted on Monday, and that should be in our hands by Monday noon if possible.

Sunday reports of the churches have a deadline of 8:30 a.m. Tuesday. They should be mailed so as to reach the office in the early morning mail on Tuesday, or they should be called in Monday if they are to be included.

When we receive revival dates or announcements of events to take place the following Sunday, too late to go in that week's issued, they will necessarily be discarded, since they will be too late to do any good if published later.

If every pastor and church reporter or other sending articles to the paper, will just plan ahead, and send the articles early they can be used on time.

We appreciate the cooperation we have had from our churches and pastors and want to assure them that we desire to work with them in every way possible. With all of us cooperating we can make the Baptist Record serve every church and every Baptist in the state.

Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

The theory of gardening isn't so tough—it is getting down to earth that counts.

Some people decide only on what not to plant.

Babies are angels whose wings grow shorter as their legs grow longer.

—H. Truman Maxey in Care & Share



THE JORDAN RIVER—"Then Jesus came from Galilee to the Jordan to John, to be baptized by him." (Matt. 3:13 RSV)

—(RNS Photo)

GUEST EDITORIAL

Bulldozer Can't Substitute For Christ

From The Tupelo Daily Journal

Envy, we know, is a bad trait.

But somehow we couldn't help feeling a twinge of it as we read about members of a church in Chattanooga who rounded up the sources of their sins—such as decks of cards, spicy novels, short skirts and a TV set—and buried them with a bulldozer so they would never cause temptation again.

We are envious, we suppose, because nobody has yet developed a bulldozer big enough to cover the sins which plague our particular conscience.

We have a number of books we wouldn't particularly miss. Our TV set is about old enough to junk. Our tennis shorts present more of a problem of girth than of length. And there are at least a dozen phonograph records around the house we have heard till we cheerfully would feed them to a bulldozer.

But somehow we suspect that after clearing out every such objectionable article lying around home—and even throwing in attic loot to boot—we wouldn't have shed one per cent of the weaknesses and temptations which in Christ's day were bluntly known as sin.

Two things in particular tend to give us doubt concerning the success of any effort we might make to bury sin and temptation with bulldozer, shovel, or other physical means.

One is the fact that we have not yet read of anyone throwing away his money, love of which was considered in New Testament days as the root of much evil.

And the other is the fact that TV sets, spot cards, trashy novels, sexy phonograph records and Bermuda shorts didn't even exist in Christ's day.

Yet God, looking down upon the earth at that time, observed so much sin even without movies, TV, and spicy novels that He sent His only son to cleanse the evil from men's hearts.

And it is those same sins which held men in their grasp in the time of Christ which still give this writer the most trouble.

We respect the earnestness of anyone who sees a temptation and discards it. We do not doubt that members of the Chattanooga congregation who buried the materialistic manifestations of temptation benefited from their bulldozer project.

And that, perhaps, is why we are envious. We just can't shed our sins that easily.

The man who threw away his TV set, for example, explained that he tossed it in the bulldozed grave because it kept him and his wife from church.

We wish we had as simple an answer when we find ourselves tempted to dodge a service we know we should attend.

In our case we fear that when we ignore the call to worship, the fault lies in a lack of closeness to God or a temporary cooling of our love for Him.

And we would be lying if we pretended that a gadget like TV or the appeal of the outdoors was really at the heart of our problem.

We suspect, also, that our failure to spend more time studying the Bible is a far more serious flaw in our spiritual growth than the occasional spicy paragraph we read in an article or book.

And we are certain that the story of the prodigal son strikes nearer the heart of a number of sins than length—or absence thereof—on women's skirts.

Within limits, we can agree that burying temptations with a bulldozer is good. For some people it may even be quite helpful.

But in our case we feel that if the whole house burned down, consuming everything in it—TV set, bridge cards, Bermuda shorts and everything else buried by the Chattanooga congregation—we would still have so many sins and temptations we would hardly miss those which burned.

And actually that may not be bad.

Otherwise we might get the idea that a bulldozer can substitute for Jesus in ridding ourselves of sin.

The Pharisees in their day tried the bulldozer approach to keep themselves untainted by materialistic temptation.

But it didn't work. The sins remained no matter how much the Pharisees washed their hands of this flaw or that flaw.

It was then that Jesus came along with His simple creed of repentance, love and faith as a substitute for the old version of burying temptation by bulldozer.

And we know of nothing that has happened in the last nineteen centuries which makes man's efforts to cleanse himself of sin more effective than it was in the days of the Pharisees. Thus no matter how many temptations we bury with a bulldozer, the need is as great as ever for Christ's love and forgiveness to remove sin effectively from our lives.

BAPTIST BELIEFS

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

REVELATION

The word "revelation" means that which is uncovered. In Luke 2:26 "revealed" means to utter an oracle. The English word "revelation" (apocalypse) appears only in the New Testament (Rom. 2:5; 16:25; I Cor. 14:6; 26; II Cor. 12:1; 7; Gal. 1:12; 2:2; Eph. 1:17; 3:3; I Pet. 1:1). The verb "reveal" appears in both Testaments (O. T. galah, to be uncovered, of I Sam. 3:21; Dan. 10:1; N. T. apokalupto, to uncover or unveil, cf. Lk. 2:35; Rom. 1:17-18; Eph. 3:5).

In the Biblical religious sense "revelation" means the self-disclosure of God whereby He makes Himself known to men. In one sense God reveals Himself to all men through nature (Ps. 19:1; Rom. 1:19ff.) and conscience (Rom. 2:14f.). The former is in respect to His power; the latter regards His moral and spiritual will. Man may receive or reject this revelation or that in the Bible. But he is responsible for the revelation which he has (Rom. 1:19-3:19).

The usual sense of revelation is that which comes through personal instruments (Isa. 22:14). It may be to and through patriarchs (Gen. 6:14ff.; 12:1ff.); prophets (Ex. 3:1ff.; II Sam. 12:1ff.; Isa. 1:1ff.); judges (Judges 6:11); kings (Ps. 23); and apostles (I Cor. 14:6; Gal. 2:2). Revelation is usually thought to be progressive. This does not refer to God's ability to reveal, but to man's ability to receive. Thus there is a high-

er concept of God in John than in Genesis. But the God of the one is the God of the other.

The supreme and complete revelation of God is in Jesus Christ (Heb. 1:1ff.). Jesus is the revelation of the eternal God in Christ in bodily form (John 1:14; 14:9; Col. 2:9).

God's revelation in Jesus Christ is primarily that of redeemer (Matt. 1:21; but see John 1:3; Col. 1:16-17; Heb. 1:2). This is foreseen in the Old Testament (cf. Gen. 3:15; Psalm 22; Isaiah 7:14; 53). But it is complete in the life of Jesus Christ. It is climax in His death and resurrection (Lk. 24:46). It will reach its final goal in eternity (I Cor. 15:24-28).

The revelation of the mystery of God's eternal redemptive purpose in Christ Jesus is clearly seen in Ephesians 3:1-11. This does not mean additional revelation beyond Christ. It is God's revelation to His apostle to the understanding of the meaning of the revelation in Christ.

The record of God's full revelation is found in the Old and New Testaments. Beyond them there is no further revelation in the personal sense as is presented in the Holy Scriptures. For a full understanding of revelation one must also consider inspiration and illumination (See next two weeks).

New Books

LET'S GET MARRIED by Roger H. Crook (Bethany, 96 pp.)

This subtitle calls the book "A Manual for Engaged Couples" and this book is just that. Written by a man who has taught and counselled with many young people as they prepared for marriage, it reveals perception, understanding wisdom, and experience that should be of inestimable value to young couples about to venture on life's greatest experience. Discussion includes the meaning of "marriage," the engagement period, "doubts," "counseling with the pastor, planning the ceremony, and beginning the married life. There are some sample ceremonies, and a compendium of marriage laws in various states. This book would be helpful to any engaged couple.

Pages

From The Past

By J. L. Boyd

60 Years Ago

The Clinton Baptist Church experienced "a grand revival" with 30 accessions to the membership, 18 of them by baptism. Pastor C. A. Loveless was assisted by J. R. Nutt as preacher and Brother I. A. Bell of Poplar Springs as singer.

The Magee Church closed a good meeting resulting in 11 additions, 6 of them by experience and baptism. Rev. J. P. Williams did the preaching. J. R. Johnston, pastor, reporting.

W. P. Price of the B. Y. P. U. Department encourages the organization of Junior B. Y. P. U.'s. He advises that Sunday afternoon is the time to have them, rather than afternoons of week days after school is let out.

50 Years Ago

The church at Leakesville closed a very successful revival with Sunday School Secretary J. E. Byrd doing the preaching and Z. T. Sullivan leading the song services. There were 25 additions to the church, 14 of them by baptisms, all grown people except one little girl. Pastor J. J. Walker reporting.

The First Church, Forest, dedicated their new house of worship on July 14 under the direction of Pastor E. G. Hightower. Dr. J. A. Hackett of Meridian preached the dedicatory sermon. Mrs. B. E. Selby organist and choir director leading the music. Members of the building committee were Messrs. Jeff Kent, W. B. Sansing, W. W. McCormick and O. R. Singleton.

40 Years Ago

Pastor T. W. Young of the First Church, Corinth, did the preaching during their recent revival meeting which resulted in 41 additions to the church.

Men of the First Church, Jackson, formed a Layman's Club with Dr. J. P. Wall, president; P. H. Eager Jr., and Dr. Dennis, vice-presidents; and Judge Stricker, secretary-treasurer. "A good supper, good musical program and a few stirring speeches made an excellent program."

25 Years Ago

The Baptist Church at Walnut, Mississippi, dedicated their

new house of worship on Sunday, July 4, 1937. It was a splendid brick building with rooms for each department of the Sunday School, and other features.

The Baptist Record

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Anne McWilliams Ed. Asst.
Official Journal of The MISSISSIPPI BAPTIST CONVENTION BOARD
Box 530, Jackson 5, Mississippi
Chester L. Quarles, D. D. Executive Secretary-Treasurer
The Baptist Building
Mississippi Street at Congress
Baptist Record Advisory Committee:
Forrest Hewitt, Jackson; Ray Grillot, Crystal Springs; G. O. Parker, Jr., Magee; Cecil Randall, Meridian; Charles Phillips, Houston.
Subscription: \$2.00 a year payable in advance.

Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss., under the Act of October 3, 1911. Published monthly. More than 150 words will be charged five cents per word. Memorials and resolutions will be charged five cents per word. The insertion of material requiring a charge should state to whom bill should be sent.

The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

The Curse of Modernism

By W. A. Criswell
Pastor, First Church
Dallas, Texas
(This message was first published in 1949. Because of its importance we are making room for it now — Ed.)

There is a frontal attack upon the Christian faith by the avowed enemies of Christ. I am not afraid of it. There is a subtle attack upon the Christian faith by the supposed friends of Christ. I am desperately afraid of it.

Robert Ingersoll said he was an infidel. He boldly attacked the Bible and ridiculed the Christian religion. With consummate skill he sought to laugh the gospel of Christ out of court. One of his most popular and famous lectures was entitled, "The Mistakes of Moses." It was leveled against the mosaic account of creation and against the trustworthiness of the sacred Scripture in general. No need to be afraid of a Bob Ingersoll. The anvil of the truth of Christ has worn out and outlived many a hammer like him.

The little town in which I grew up had its town infidel; most little towns do. In my town he lived back of our house. Many mornings you could hear him curse for blocks as he beat his cow all over the lot. During revival meetings he laughed at the preacher's invitations. All of us knew him, what he stood for, what he believed, how he lived. Nobody wanted to be like him. He was an infidel. No need to be afraid of what he could do to the church.

Attacks From Within

But there is a suave, affable, personable scholarly man who claims to be the friend of Christ. He preaches in the pulpit, he teaches in the school, he writes learned books, he publishes articles in the religious magazines. He attacks Christianity from within. He makes the church and the school a lodging place for every unclean and hateful bird. He leaves the meal with the doctrine of the Sadducees. He is the liberal, the modernist. I am desperately afraid of him.

The great wall of China, we are told was breached three times within the first generation after it was built, not by an enemy storming the ramparts, but by an enemy bribing gatekeepers. The fall of Madrid from the hands of the defending loyalist republican armies of Spain was accomplished by Franco's "fifth column," "which," the Generalissimo said, "is prepared to open the gates to my four columns without." Like loyalist Spain, whole nations have been delivered to a terrible enemy by infiltrations. A Quisling presents Norway to Hitler. The Communists present Czechoslovakia to Stalin. Our own Congress wages relentless warfare against treacherous, subversive forces on the inside of our government. We can be like a great tree which in times past withstood the rain and the wind and the storm and the lightning, but finally fell because the heart had rotted out. Insects, termites destroyed the monarch of the woods.

This is the unspeakably tragic thing that happens to many of our Baptist institutions and eventually threatens them all. They are delivered to secularism and infidelity, not because of a bitter frontal attack from without but because of the slow, gradual permeation of the rot and curse of modernism from within.

A Great School Is Started

Take, for example, the University of Chicago. The faithful, devout Baptist people of the North set about to build (in their own words) "a great Christian university to counteract the materialism of the Middle West." God greatly, immediately blessed their efforts. In May, 1889, the electric news was announced to the Baptists gathered in national meeting at Boston that Rockefeller had offered \$600,000 for the building of the Christian school if the Baptist churches would give \$400,000. When the announcement was made, the entire assembly arose with the Doxology on its lips and Henson exclaimed: "I scarcely dare trust myself to speak. I feel like Simeon when he said, 'Now, Lord, lettest thou thy servant depart in peace for mine eyes have seen thy salvation.'"

Appeals were sent to 1,200 Baptist pastors in the Middle West. The second Sunday in April, 1890, was made "University Day." The humble, faithful, loyal Baptist people in all the churches gave prayerfully and sacrificially. Their splendid school for preachers, the Baptist Union Theological Seminary at Morgan Park was, under the terms of the Rockefeller gift, to be incorporated into the university, becoming the divinity school. It was all done, gloriously, victoriously. The university was built and the divinity school was opened to prepare preachers to win the Middle West for Christ.

Modernism Corrupts

The infiltration began. The curse, the rot, the virus, the corruption of modernism began to work. Here are some of the professors who have taught the preachers during the course of the year:

Professor G. B. Foster, Baptist teacher in the seminary, pastor of a Unitarian church.

Professor Haydon, Baptist leader in the seminary, pastor of a Unitarian church.

Professor Merrifield, Baptist teacher in the seminary, pastor of a Unitarian church.

Professor G. B. Smith systematic theology: "May we not demand that God shall be required to receive the moral approval of men— The spirit of democracy protests against such ideas as that God has a right to insist on some rigid plan of salvation."

Professor Soares: "Redemption is an absolute fancy. Revelation is self-deception. We refuse the idea that the principal business of the church is to get people converted or committed to the Christian life."

Professor G. B. Foster: "An intelligent man who now affirms his faith in miracle can hardly know what intellectual honesty means. The hypothesis of God has become superfluous in every science, even that of religion itself. Jesus did not transcend the limits of the purely human."

Newspaper Discusses Hypocrisy

We cannot help but find ourselves in sympathy with the comment of a great Chicago daily newspaper:

"We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age and men can say what they may choose about religion, but this is not what we arraign these divinity professors for. Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrines? We are not championing either Christianity or infidelity but only condemning infidels masquerading as men of God and Christian teachers."

The University of Chicago is just one of the many Baptist institutions of America that have been lost to modernistic infiltration. What do you think of the statement of belief by Morton Scott Enslin, professor and head of the department of New Testament in the famous Baptist Crozer Theological Seminary:

"I believe that many things which Jesus said were true but not because he said them.

"I believe that the whole view of holy history with its theory of a chosen people, special revelations, prophecies, is utterly unconvincing and basically vicious.

"I believe that beneath this whole superstructure of the 'divine plan of salvation' with its precise way in which God designs to save men, is but one solid foundation, namely, man's brave effort to save himself."

What is this virus and corruption we call liberalism and modernism? What is this decay that ruins the churches, the denominations, the mission fields, the evangelistic work and appeal of the preachers of Christ? Of course, there are as many individual interpretations as there are liberals themselves. They do not agree among themselves but here are some typical statements of men, past and present, concerning some of the basic subjects of the Christian faith.

Falsely Teachings About Jesus

J. W. Nixon, professor of Christian theology in the Baptist Colgate-Rochester Divinity School, chairman of the Federal Council's department of research and education:

"We shall hardly bandy words about the finality of Christ. The field is open for anyone at any time to mean more to men than Jesus has meant. He was a human being. As a demi-god he is not an object of imitation. He was the child of his people and his time."

Professor Vergilius Fern, head of the Department of Philosophy, Worcester College in Ohio, once a great, conservative school:

"Whether Jesus ever lived is a historical question that is interesting, but it is not fundamental to religion. And if it be suggested in criticism that you then have a Christian religion without a historic Jesus, may I suggest that if Jesus was all that is so generously claimed of him, he ought not to be sensitive about his own name or himself. No one is really great who is too self-conscious."

Professor William E. Dodge said:

"Sin itself is a quest of God — a blundering quest but a quest for all that. The man who got drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize the more abundant life. His self-indulgence just came to that; he wanted, if only for a brief hour, to live the larger life, to expand the soul, to enter introduce regions, to gather to himself new experiences. That drunken debauch was a quest for life, a quest for God."

Professor Enslin of Crozer, in the Christian Century, "Why Not Use a Prayer Wheel?" "We go through the gestures of prayer but we do not, cannot expect results. Accordingly, as I see it, prayer in the conventional sense of the word is doomed as surely as burnt sacrifice and the Juggernaut car."

Professor Kirsopp Lake of Harvard Divinity School: "I do not believe that the religion of tomorrow will have any more place for petition (prayer) than it will have for any other form of magic."

Lord's Supper Called Heathenism

President A. C. McGiffert of the Chicago Theological Seminary: "It is not absolutely certain that Jesus himself actually instituted such a supper and directed his disciples to eat and drink in remembrance of him. Expecting as he did to return at an early day he can hardly have been solicitous to provide for the preservation of his memory."

Theodore Parker: "The Lord's Supper is a heathenish rite and means very little. Cast away the elements. Let all who will come into a parlor and have a social religious meeting, eat bread and wine, if you like, or curds and cream and baked apples, and have a conversation free and cheerful on moral questions."

Another: "The ideas of sacrifice and atonement are barbarous and inhuman. As liberals in religion, why should we commemorate the death of Jesus? Jesus is not the center of our religion. Why do we not commemorate the life of Emerson or Socrates or of Immanuel Kant?"

Another: "One might as well speak of the wool of the Lamb as to speak of the blood of the Lamb."

Says Bible to Become Curiosity

Professor J. B. Pratt of Williams: "The Bible has lost all hold on the leaders of thought and certainly is destined before many years to become one of the curiosities of the past. The inspiration of those who spoke 'Thus saith the Lord' is of only a little higher type than that of the whirling dervishes and heathen medicine men."

Professor G. A. Coe, Union Seminary, author of the famous book, *The Psychology of Religion*, has said, "Religion is wholly within the natural psychological order. The joy which often accompanies conversion is nothing more or less than the effect of religious laughing gas. The supernatural in Paul's career is reducible to psychopathic explanation. There are signs of neurotic makeup in Paul and Mohammed. Paul had a luxuriant experience of the sort of automatisms that might have made him a great leader of the shamanistic type." (Shamans are Mongolian devils, priests and exorcists.)

Liberal Statements About God

President E. E. Aubrey, Crozer Seminary, member of the executive committee of the Federal Council, chairman of its Department of International Justice: "Modern conceptions of God all tend to make him something other than a superman, to seek such words as 'principle' and 'process' and 'quality' to state the meaning of God." The "means of communion" with this "principle" or "process" once known as "God" are "relaxed quietness on a mountainside, absorption in some glorious symphony, and little friendly moments with one's flowers."

C. W. Reese, educated in our Southern Baptist schools, one time a Baptist pastor, says: "As far as I am concerned, the idea of God plays one important part in my religion. Theism is philosophically possible but not religiously necessary."

A liberal who one time taught in one of our Baptist schools, encouraging the raising of money for



HOUSEBOATS in Hong Kong Harbor. Teeming thousands of people, where Southern Baptist missionaries serve, live in houseboats such as these.

the school, hoping to take it over, said: "Where the old religion made the supreme object God, the new makes it humanity; sociology takes the place of theology and the world-hope of an improved social order replaces the belief in immortality."

Heaven Declared Out of Fashion

Edward Cummings speaks of heaven as "the ridiculous spiritual roof garden of the next world."

Another says "leave heaven for the sparrows."

Shaler Mathews, late head of the University of Chicago Divinity School, past president of the Federal Council, one of the number one leaders in shaping the destiny of the Northern Baptist Convention, says that, "The appeal to post-mortem rewards and punishments is distinctly out of fashion. Such beliefs have lost their appeal. The post-mortem life has no bearing on conduct."

Harry Emerson Fosdick, leading radio speaker of the Federal Council, pastor of the Park Avenue Baptist Church, turned by the Rockefeller millions into the Riverside Church, ridiculed heaven as "a perpetual religious serenade."

Surely, surely there is ground for this paragraph taken from the fifth annual report of the American Association for the Advancement of Atheism: "They are saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks and Shaler Mathewses and the whole crew of rescuers toss out . . . the virgin birth, atonement, and the resurrection. How long will men sail the seas in an empty ship? They will go ashore and enjoy life with the atheists. We welcome the aid of the moderates and pledge them our fullest co-operation in ridng the world of any serious acceptance of Christian theology."

The stupid dullness of those who believe is assailed by Harry Emerson Fosdick in a letter written Jan. 31, 1944: "I am a liberal in theology. Of course, I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does."

Modernism Within Is Strong

John Wesley one time wrote: "I am not afraid that the people called Methodist should ever cease to exist in Europe or America, but I am afraid lest they should exist as a

dead sect having the form of religion without the power. If ever Methodism is overthrown, it will be at the hands of our scholars who neither believe in their doctrines nor practice them. These are the men from whom it must purge itself or fall by its own weight."

This fear that troubled the heart of John Wesley no less troubles the heart of believing Christians everywhere who take time to see what modernism will do to their institutions. If modernism were a separate movement in itself, built its own churches, launched its own institution, projected its own denomination, then we could look at it as just another of the many sects that appear on the surface of history. But modernism in itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when within the cells of certain organisms; that no virus has been found to re-produce in the absence of living cells. This is a picture of historical modernism. It grows on the work, the heritage, the sacrifice of the orthodox.

The humble disciples of Christ make the converts, evangelize the fields, build the churches, launch the institutions, erect the denomination — then modernism destroys their life within.

Modernism Must Be Kept Out

We have no other choice if we are to live but to purge it out, keep it out, root it out. Like you would a disease, a plague, a rot, a corruption, so we ought to war against it night and day. Why introduce a contagious disease into your home? Why expose your children to a deadly virus? Having seen what it does to others is that not enough to make us fearful for ourselves? One time when a discussion arose about inviting a liberal to speak before a church group, one of the men bluntly said: "I love to think of the church as being a home. We have windows and doors in our homes to let in God's eternal sunshine and ventilation but we have screens to keep out the bugs and insects. We must keep out things that don't help us."

Even though it breaks our hearts to part company in our institutions with the affable, personable, scholarly modernist preacher and teacher, we ought to purge out corrupting leaven wherever it appears. "Know ye not that a little leaven leaveneth the whole lump?"

Faithfulness Preserves

It has been this spirit of faithfulness to the Book of God and to Baptist doctrine that has kept our Southern Baptist institutions in days past the fortresses of faith. There came to the Southern Baptist Theological Seminary one time a scholarly young man by the name of Crawford H. Toy. He was the pride and joy of the faculty; he was brilliant beyond compare. Reading German higher criticism and rationalism, he drifted away from the revealed truth of the Scriptures and began to teach in the seminary the doctrines of men. It broke the heart of President James P. Boyce and Professor John A. Broadus, but the dismissal had to come. When Toy left, Boyce and Broadus accompanied him to the station. Just before the train took him away, President Boyce placed his left arm around the shoulders of the young man and, lifting up his right hand to heaven, said: "Craw-

ford, I would give my right arm if you were back like you were when you first came to us."

Tuesday, August 2, 1962

THE BAPTIST RECORD 5

Understanding The Bible's Meaning

By C. Dewitt Matthews
Professor of Preaching
Midwestern Seminary
Kansas City, Missouri

should always be interpreted as poetry. The apocalyptic writers in the Bible, particularly, used a highly metaphorical style. The Bible's religious romances are not concerned with precise, factual history. Therefore, we must try to understand the books of the Bible in accordance with the writers' intention, and not according to some preconceived idea of what we think is proper to lend dignity to the Bible. When it is approached in the right way, blending intelligence with a serious desire to discern God's message in it, the Bible reveals its own "built-in" dignity.

In this day when Baptists are taking a long second look at the Bible, it is helpful to have some guidelines within which the sincere Bible-believer can find the most satisfaction from his Bible reading.

I suggest these simple but important directions:

1. Bring a prayerful attitude to your Bible reading. The Bible is more than a religious dictionary in which you look up the meanings of words. God speaks through it to the prayerful, believing heart.
2. A dependable commentary will be of great assistance. What is more, different versions of the Bible text will throw light on obscure passages. The years often blur meanings in the older English versions, for the meaning of words changes with the passage of time. It will be stimulating, therefore, if you compare versions. Different shades of meaning and new, fresh insights will delight you.
3. Read the Bible as you would any other book, trying to understand its plain, literal sense. This will more likely enable you to grasp precisely what the authors are trying to say than if you are dominated by the idea that the Bible's greatest good will come to you in some "hidden" message that it somehow contains. Expect the words to "make sense" and they will not then ever seem to you "nonsense".
4. One should not start a serious study of the Bible by presupposing that the Bible is all of one piece. It is not really one book, but an anthology, or a collection of many books covering a period of at least a thousand years. This being true, the kinds of religion and conduct described in the Bible will be at different levels. But the Bible truly reflects them all. In every case of conflict in theology and morals the New Testament supersedes the Old Testament, and both are to be evaluated in the light of God's final revelation—Jesus Christ.
5. Be careful to distinguish the type literature to which each sacred writing belongs. There are about twenty-one kinds of literature in the Bible, such as laws, poems, stories, history, prayers, orations, etc. It does not help one's understanding of the Bible to read a poem as though it were a legal statute, nor a prayer as though it were a battle to the death.
6. Distinguish Carefully
7. Remember above all that the Bible is a set of religious books, not scientific. "We have no right to declare that the Bible teaches us science and a hundred other things," declared the eminent Baptist scholar and preacher, Dr. E. Y. Mullins, "when it professes only to be God's revelation for our religious needs."
8. Anyone, then, who wants to understand the Bible's message will be able to do it better if he follows these basic guidelines in his reading and believing the Bible.

Jerusalem Book Store Assists Baptist Tourists

After a year of operation, the Baptist book store in Jerusalem, Jordan, has become a place of Christian witness in the once Holy City, reports Rev. William O. Hern, Southern Baptist missionary, who works in cooperation with the store manager, Fouad Shouroush, a third-generation Baptist.

It carries books and other literature in both Arabic and English. In addition to the salesroom, its facilities include a small lending library and conference room, where many people hear about Christ.

The book store has also become a gathering place for Baptist tourists from all over the world, who find information and rest in the conference room. In an effort to be self-supporting, the store sells souvenirs of the Holy Land and other articles of interest to tourists, including items of olivewood, mother-of-pearl, and silver. It offers mailing service to all parts of the world, and takes special care in packing to insure safe delivery. All receipts above actual operating costs are contributed to the evangelistic program in Jordan.

The book store is operated as a joint project of Jordanian Baptists and Southern Baptist missionaries in the country.

Graham Talks To Ridgecrest Staff

RIDGECREST, N. C. — Dr. Billy Graham told Ridgecrest 9n. C.) Baptist Assembly staffers recently that needs common to all youth, "love, security, acceptance, moral purity, faith and a real challenge" can be found only in God.

These are normal questions and problems" Dr. Graham said, "and the answers rest in a sincere faith, not only in power of the intellect."

Dr. Graham told the young people assembled for the weekly meeting of the staff that "we live hypocritically today" for we can say the right words, but we fail to walk daily in close communion with God.

"There is a real challenge in the world today, for we are waging a battle between the cross and the hammer and sickle, and one person's decision may change all of history," Dr. Graham said.

Dr. Graham, who lives at Montreat, N. C., near Ridgecrest Assembly has made an annual visit to one staff meeting each summer for several years.

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REVIVAL DATES

38th Avenue, Hattiesburg: August 12-19; Rev. Jimmy O'Quinn, Toccoa, Georgia, evangelist; Rev. V. C. Windham, pastor.

First, Vardaman: August 12-17; Rev. Quenton E. Floyd, pastor of White Oak Church, Smith County, evangelist; Rev. C. E. James, pastor.

Washington (Greene): August 12-18; Rev. Jimmy Jeffreys, pastor, Southside Church Benoit, evangelist; Rev. Sam E. Graham, pastor and song leader.

Cedar Grove (Greene): August 12-18; Rev. C. R. Williams, Hattiesburg, evangelist, J. R. Blakeney, song leader. August 12 will be observed as Homecoming Day with all former pastors and members invited. Lunch will be served at the church. Rev. Edgar Jackson, pastor.

Riverside Church, Money (Leflore): August 12-17; Rev. C. C. Caraway, pastor, Calvary Church, Cleveland, evangelist; Mrs. Lamar Hurst, pianist; Rev. Dale Wilson, pastor and song leader.

Brooklyn: August 12-24; Rev. W. A. Fordham, pastor, First Church, Petal, evangelist; Alon Colletti, minister of music at Temple Church, Petal, music leader; Rev. Francis E. Davis, pastor. There will be dinner on the grounds August 19. At 2:30, on August 19, there will be a special service of dedication for the building and all its furnishings.

Lawn Haven, Laurel: August 12-17; Rev. H. L. Davis, pastor of Moselle Memorial Church, preacher; Clovis B. Howse, Lawn Haven choir director, song leader; Rev. Alex Abercrombie, pastor.

Union Church Baptist Church (Union Assoc.): August 12-17; Rev. W. C. Smith, pastor, Liberty Church, Rankin County, evangelist; Rev. John Scarf, pastor, Union Church, song leader.

Strengthford (Wayne): August 12-17; Dr. W. E. Greene, First Church, Louin, evangelist; Shelby Price, Jones County Junior College, Ellisville, song leader; Rev. Gale Anderson, pastor. Evening services only.

Hurricane Church (Attala): August 19-24; Rev. Bryce Evans, professor, Clarke College, evangelist; Rev. Joe Blackwell, pastor, McAdams Church, song leader; Rev. Roy D. Williams, pastor. August 19 will be Homecoming Day, with dinner on the grounds.

New Hope (Attala): August 12-17; Rev. Herbert L. Kinman, pastor of Tucker's Crossing Church, Jones County, evangelist; Bill Tollison, song leader; Mrs. Bill Tollison, pianist; Rev. Roy D. Williams, pastor.

Antioch (Neshoba): July 22-27; eight additions to the church by baptism; four additions by letter; Rev. Raymond Owens, Attala County, evangelist; Doyle Pierce, pianist; Rev. Emerson Tedder, pastor and song leader.

Goodwater Church, Magee: Dr. W. Levon Moore, Pastor, First Church, Pontotoc, evangelist; Rev. Eugene Roberts, pastor, D'Llo Church, singers; Rev. David Merritt, pastor; fourteen additions to the church, with seven for baptism.

Darling: August 12-17; Rev. John B. Daley, pastor, First Church, Marks, evangelist; J. B. Lollar, church song leader, in charge of music; Rev. Wm. F. Garner, pastor.

First, Clara: August 12-17; Rev. T. R. Coulter, Sr., Eastview Church, Laurel, evangelist.

Clear Creek (Lafayette): August 12-17; Rev. Lester Dennis, Hattiesburg, evangelist; Rev. James W. Carpenter, pastor; Don Waller, in charge of music.

Westwood, Meridian: August 12-19; Rev. Julius Thompson, pastor, Dalewood Church, Nashville, Tennessee, evangelist; Owen Duke, Poplar

Springs Drive Church, Meridian, song leader; Miss Ginger Rice, pianist; Rev. Wade Allen, pastor.

New Hope (Franklin): August 19-24; Rev. J. B. Gray, Vicksburg, evangelist; Homer Case, song leader; Rev. Quintan Britt, pastor; morning and afternoon services on Sunday, with "dinner on the ground."

Pearson: August 12-19; Dr. J. S. Riser, Jackson, evangelist; Rev. Ben Smith, associate pastor, Richland Church, music leader; Rev. Wilfred H. Parker, pastor.

East Tupelo (Lee): August 12-19; Rev. W. L. Meadows, Quitman, evangelist; Lacy Potter, minister of music, local church, in charge of music; Rev. J. I. Berryhill, pastor.

Ebenezer (Attala): August 12-18; Rev. Joe Thompson, (picture d.), pastor, Milligan Springs, Montgomery County, evangelist; Rev. Sammie Ray, pastor.

Grandview, Jackson: August 12-19; Rev. Roy Stockstill, Baton Rouge, La., evangelist; Charles Richey, song leader; Rev. Gordon Shambarger, pastor.

Edgefield (Attala): August 12-17; Rev. Glenn H. Schilling, Benton, evangelist; Jewell Black, song leader; Rev. H. C. Adams, pastor.

Pleasant Hill (Lowndes): August 12-17; Rev. B. Costillow, BSU director, Clarke College, evangelist; Rev. David W. Johnson, pastor.

Crowder: August 12-17; Rev. Billy Joe Pierce, pastor, West Marks Church, evangelist; Richard Joiner, Calvary Church, Batesville, singer; Rev. Elgin West, pastor.

Petal - Harvey, Petal: August 12-19; Dr. Earl Guinn (picture d.), President, Louisiana College, Pineville, Louisiana, evangelist; Charles Purvis, minister of music, song leader; Rev. O. E. Thompson, pastor; services nightly. (Dr. Guinn will speak over Radio Station WBKH, August 13 and 15 at 7:45 a. m.; over Radio Station WFOR August 14 at 8:15 a. m.; and on Television Station WADAM, Channel 7, Hattiesburg, on August 17, at 12:50 p. m.)

Pocahontas, Jackson: Sept. 2-9; Dr. J. Clark Hensley, (picture d.), evangelist, Rev. Richard Pass, pastor. (Evening Services only).

Montrose (Clarke): August 12-17; Rev. James Paschal Gilbert, missionary to Ecuador, evangelist; Rev. Ed Grayson, pastor.

Wesson: August 8-12; deacon-led revival — Grover White Over-all Chairman, speaker, August 8; Grover Smith, speaker, August 9; N. B. White, speaker, August 10; M. Ray Bushy, speaker, August 11; F. M. Fortenberry, speaker, August 12, morning service; Jesse Sandifer, speaker, August 12, evening service; Rev. Bobby L. Shands, pastor; nightly meetings during the week on the lawn of the pastorum, or in case of rain, in lower auditorium; fellowship and refreshments after each service.

Holly Springs (Marion): August 12-17; Rev. E. L. Warren, pastor, Harrisville Church, evangelist. Sunday, August 19, has been designated as Homecoming Day, the first such day for the church, which is now in its ninety-first year. Rev. Ben Purvis is pastor.

Bellevue (Lamar): August 12-17; Rev. G. B. Parker, Calvary, Laurel, evangelist; Ray Bell, song leader; Rev. Burl T. Patterson, pastor.

Star: August 12-17; Rev. A. Estus Mason, Crystal Springs, evangelist; Roy Dawson, song leader; Rev. Vance H. Dyess, pastor.

Magee, East Side: Aug. 12-17; Rev. Bob Odewald, Mendenhall, evangelist; Paul Clark, Mississippi College, song leader; Rev. J. N. Gipson, pastor.



WICHITA CHURCH — Immanuel Baptist Church, Wichita, Kans., presents this interesting appearance. The recently dedicated building has an exterior of Arkansas ledge stone. The sun-shaped auditorium seats about 1600. The new building, together with work done on an old building, is valued at over \$1 million.—(BP) Photo.

NAMES In The News

Ran Poss, assistant pastor, Calvary Church, Meridian, is directing the first State Encampment for the Royal Ambassadors of Montana, August 6-10. Al Seal of Calvary, Meridian, is in charge of a workshop of leathercraft art at the camp, which is located at Kings Hill near Neihart, Montana.

Larry Lorenz, chalk artist, was featured on Sunday evening, August 5, at First Church, Purvis. Lorenz combines the use of electronic equipment — recording tapes and 8 m. motion pictures — with his chalk art. Rev. Harold O'Chester is pastor at Purvis.

Dr. Chester Swor, Jackson, will be guest speaker for the annual Brotherhood "Family Night" on Friday, August 10, at First Baptist Church, New Orleans. Dr. J. D. Grey, pastor.

Lee Ferrell, Jackson, State Royal Ambassador Secretary, was the featured speaker at the Perry Associational Brotherhood Royal Ambassador Banquet held August 6 at Richland Church. Rev. Kenneth Ball is Perry Superintendent of Missions.

Robert A. Dowdy, Superintendent of Primary work for the Sunday School Department of the Southern Baptist Convention, Nashville, Tenn., has been named guest professor at Southwestern Baptist Theological Seminary for the school year 1962-63. He will teach childhood education and principles of education as he did previously.

Dr. H. H. Hargrove of Brownwood, Texas, has served as interim pastor of Lakewood Church, Dallas, Texas, since October, 1961, when the pastor, Rev. Robert L. Herring, was mobilized with the 49th Armored Division. Dr. Hargrove returned to his ministry of evangelistic campaigns, Bible conferences, doctrinal revivals, interim pastorates, and stewardship revivals on August 1, when Rev. Herring returned to civilian status. Hargrove lives at 2000 Belmeade, Brownwood, Texas.

Ingomar, New Albany: August 13-19; Rev. Gran Clark, Ripley, evangelist; Rev. Robert Jackson, pastor and song leader.

Concord, Ackerman: August 12-17; Rev. E. O. Smith, pastor, Southway Church, Brookhaven, evangelist; Rev. James E. Drane, pastor.

Harry A. McKnight, Jr., pastor of the Briggs Memorial Baptist Church, Washington, D. C., has accepted the position of executive director of the Los Angeles (Calif.) Church Federations. He will begin his new duties September 1. McKnight is a member of the Board of Trustees of Golden Gate Seminary.

Mrs. Fred J. Tooze, president of the National Women's Christian Temperance Union, was featured on Sunday evening, August 5, at First Church, Purvis. Tooze combines the use of electronic equipment — recording tapes and 8 m. motion pictures — with his chalk art. Rev. Harold O'Chester is pastor at Purvis.

Northside Teaches Mentally Retarded In Sunday School

Northside Church, New Albany, has an unusual Sunday school class—one for mentally retarded children.

Mrs. David Stewart teaches the youngsters by the use of pictures and religious recordings—"and by love, most of all." (The children know their teacher and have learned that the pastor, Rev. W. L. Oaks, is the one who preaches.)

No doubt Northside is one of the few churches providing special religious teaching for this group of children.

At Glorieta guest conference leaders will be Mrs. William J. Reynolds, librarian, First Baptist Church, Nashville. She will discuss "The Library Ministry in the Church." Mrs. Lawrence Freeman, librarian, First Baptist Church, Murfreesboro, Tenn., will speak on "Cataloging." Dr. Charles Johnson, director of libraries, Southwestern Baptist Theological Seminary, Fort Worth, will suggest ways for using reference materials.

Special speaker for two sessions of this conference will be Dr. Jesse Moody, pastor, First Baptist Church, West Palm Beach, Fla. His subjects will be "Reaching Out — Our Responsibility" and "Unity Extends Our Outreach."

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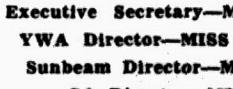
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WVA Director—MISS MARJEAN PATTERSON

Sunbeam Director—MISS WAUDINE STOREY

GA Director—MISS RUTH WOMACK



Miss Betty Brewer



Miss Kathryn Bryan

Girls' Auxiliary will be celebrating the 50th Anniversary beginning October 1st and continuing throughout the year. This is a "special" for this organization of girls 9-16 years of age and for their leadership.

Plans, procedures, goals and aims will be presented to the Leadership in a special GA Promotional Meeting, September 6-7, 1962 at Camp Garaywa. All GA Directors, local and associational, are expected—of course we want those who will be serv-

ing from October 1, 1962 to October 1, 1963. If the local GA Director cannot come, you may select one of the GA Councilors. Also the Associational WMU presidents are expected.

This is one of a series of such meetings being held in all of the states. It is planned and directed by the AG department in Birmingham.

The cost is \$5.00 and the meeting begins with lunch on Thursday and closes with lunch on Friday.

Revival Results



REV. JAMES E. MUSGRAVE, JR., Southern Baptist missionary to Brazil, at his portable electronic piano.

INTEREST ON SAVINGS

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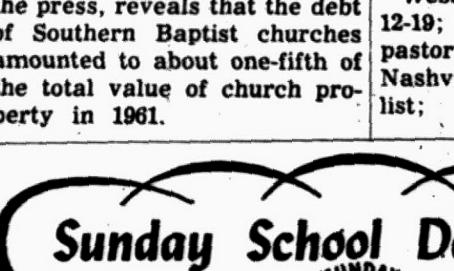
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INTEREST

Sunday School Department



CAROLYN MADISON
Associate
J. M. HAYNES, Associate
JOHN D. ALEXANDER, Associate
W. T. DOUGLAS, Associate

SUNDAY SCHOOL WEEK AT GULFSHORE

August 20-24, 1962

CHILDREN'S BUILDING

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BEGINNER II



Mr. and Mrs. Carlton Lowther, Mr. and Mrs. G. B. Martin Jr., Jackson

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—SECURE PROGRAM INFORMATION by writing Bryant M. Cummings, Box 530, Jackson, Mississippi

Your Baptist Book Store

125 N. President

Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions To The Church

AUGUST 6, 1962

City	Attendance	Chapel
Aberdeen, First	518	137
Bethel	428	118
Bluff Springs (Pike)	90	1
Batesville, First	142	143
Bellevue (Lamar)	124	106
Bethlehem (Jones)	190	128
Biloxi	164	72
Big Ridge	248	10
Emmanuel	411	147
Booneville, First	340	119
Main	71	28
Calhoun City, First	300	111
Canton, Center Terrace	288	125
Canton, First	365	152
Carnation (Chickasaw)	91	45
Cedar Grove (Attala)	45	39
Clarkdale, Riverside	142	84
Cleveland:	145	82
Calvary	202	80
Immanuel	207	99
First	223	72
Morrison Chapel	213	112
Yale Street	161	104
Columbia, First	701	282
Corinth, First	700	217
Crystal Springs, First	382	101
Fellowship (Choctaw)	73	19
Florence, First	328	125
Georgetown	352	132
Greenville, Emmanuel	59	51
Greenwood, Calvary	441	171
Gulfport:		
No. Ward Chapel	322	87
First	875	17
First Road	200	121
Hattiesburg:		
Main Street	948	347
North Main	291	13
Wayside	33	38
38th Avenue	27	18
Temple	236	109
Central University	589	220
Hindsboro	232	185
Hollandale	110	60
Houston, First	194	96
Main	415	193
Mission	11	10
Indianola, Second	240	162
Jackson:		
Oak Forest	356	156
Alta Woods	797	334
Parkway	872	405
Woodville Heights	125	1
Meridian Heights	185	117
First	232	107
Midway	286	57
Broadmoor	966	366
Grandview	190	105
McDowell Road	230	132
Ridge Road	134	106
Crestwood	305	165
Ridgeland	710	274
Highland	321	141
Dick's Memorial	931	369
Magnolia Park	53	41
Van Winkle	238	220
Southside	475	166
Hillcrest		2
Kosciusko:		
Calvary	1435	552
First	539	185
Main	526	187
Maple	13	5
Parkway	169	52
Second Avenue	425	153
First	893	209
Plainway	211	156
Highland	429	165
West	376	131
Magnolia Street	456	150
Liberty	277	113
Roundaway	38	27
Lyon	169	82
McComb:		
Louis Street	205	112
South	20	58
East	397	152
Central	225	84
Navarro	216	119
Meridian:		
Highland	626	221
Midway	204	163
Oakland Heights	321	108
South Side	410	187
South	388	171
Fulton Ave. Mission Fellowship	106	77
Poplar Springs Drive	571	174
Calvary	420	174
Main	374	143
Fewell Survey Mission	395	177
Pine Springs Mission	25	14
Fifteenth Avenue	525	270
Moscow	143	66
Mr. Nebo (Newton)	89	57
Natchez, First	497	126
New Albany, Neely	69	34
Memorial	638	186
New Albany, First	189	71
Pascagoula		1
Four Mile Creek	140	117
Unity	215	138
First	646	229
Main	635	5
G. C. Nursing Home	11	1
Pearson (Rankin)	163	55
Pearl	331	127
Petal:		
Temple	161	114
Royal Harvey	430	148
Main	395	121
Harvey	35	27
Crestview	140	103
Philadelphia, N. Cal.	123	85
Philadelphia, First	564	147
Main	544	1
Pleasant Home (Jones)	101	71
Pleasant Valley (Simp.)	47	23
Protest (Ferry)	42	37
Richmond (Rankin)	51	31
Ripley, First	260	103
Rosedale, First	131	132
Ruth	130	62
Shady (Lawrence)	69	37
Springfield (Scott)	126	100
Star	126	75
Starkville, First	156	91
Stonehill	937	339
Southaven	187	77
Tipton:		
Calvary	102	3
First	492	162
Harrisburg	422	100
Tipton, First	541	127
Union (Pearl River)	113	47
Union, First	234	103
Mission	291	103
Vicksburg, Bowman Av.	53	26
Wellman	120	142
West Point (Winston)	48	31
West Point, W. End	551	225
Wheeler Grove (Aic.)	231	137
JULY 29, 1962	96	100
Amory, First	501	191
Becker (Monroe)	119	30
Carson Ridge (Attala)	30	3
Cedar Grove (Greene)	121	2
Cleveland, First	338	111
Corinth, First	407	70
Corinth, Springs, First	548	140
New Albany, First	599	214
Oliver Branch	686	239
Oliver Branch	181	84
Miller Mission	31	1
Mineral Well Miss.	39	18
Picayune, First	535	142
Main	499	1
Pleasant Home (Jones)	116	108
Union (Pearl River)	248	146
Unity (Jackson)	350	129
Wheeler Grove (Aic.)	196	108

SUNDAY SCHOOL LESSON

Ezekiel Begs For Repentance

Ezekiel 1:1-3; 2:1-7; 18

By Clinton J. Allen
Ezekiel was one of the ten thousand captives taken from Jerusalem to Babylon in 597 B.C. Five years later, he was called to the prophetic office and became God's spokesman to the exiles. The first half of Ezekiel's prophecy, probably written before the final downfall of Jerusalem, was a call to repentance; the second half constitutes a message of hope for the future. Ezekiel's ministry was that of both prophet and pastor. He declared God's word faithfully, but he sought to nurture the exiles in faith and hope.

The Lesson Explained
AMONG THE EXILES (1:1)
Ezekiel shared the lot of the exiles in the land of Babylon. Much of his time must have been spent in serious reflection on the history of Israel, on the preaching of Jeremiah, on the impending destruction of Jerusalem, and on the purpose of God for his people. He tells us that he "saw visions of God." The vision which is recorded in the remaining part of chapter 1 was a vision of the glory of God. The various parts of the vision are beyond human comprehension, but they suggest something of God's being in every place, able to see everything, with unlimited power and ruling the universe by his mighty hand. The truth in Ezekiel's prophecy surely came to him from many such experiences when the very heavens were opened to him.

TRUTHS TO LIVE BY
Repentance means a radical change. — Repentance is realization of the nature of sin as altogether wrong, as terribly destructive, as rebellion against God, and as the very undoing of life. Sin is seen in its true

THE CALL OF GOD (2:3-5)
God saw in Ezekiel the kind of person needed to become his spokesman. Ezekiel was addressed as "Son of man." He was a mere man, though he was to become a prophet. God called him to be a messenger to the children of Israel. This would be a hard task. The exiles had not become reconciled to their lot or humbled by their experience. God's indictment was that they were rebellious and impudent and stiffhearted. Going among them to declare God's word would be like going among briars and thorns and scorpions (2:6). Regardless of whether they would hear or refuse to hear Ezekiel, God's word was to be declared to them. God's power would rest upon Ezekiel and the exiles would know that a prophet had been in their midst, whatever their response to his message. The call of Ezekiel to the prophetic office — like it had been for Isaiah and Jeremiah and others — was a mission fraught with much disappointment and suffering but with significance in God's plan far beyond what the prophet could see.

SERMON ON REPENTANCE (18:1-4, 30-32)
The Hebrew exiles wanted to blame their fathers or blame God for their misfortune. They tried to say that their calamity was due to the infidelity of former generations and that they themselves were not morally responsible; hence, God was unjust. According to C. Y. Dossey of Dallas, general director for the crusade and an associate in the evangelism division of the denomination's Home Mission Board, 37 pastors and music di-

rectors from the mainland will participate.
The two-week evangelistic effort will involve most of the churches in the state's five associations on the Islands of Hawaii, Kauai, Maui, and Oahu.

Hawaii, until two years ago a field of the Foreign Mission Board, now directs its own work through the Hawaii Baptist Convention. Staton H. Nash of Honolulu is the executive secretary and secretary of

Crusade Set For Hawaii Baptists
HONOLULU (BP) — Churches of the Hawaii Baptist Convention, affiliated with the Southern Baptist Convention, will conduct a state-wide evangelism crusade August 19 to September 2.

According to C. Y. Dossey of Dallas, general director for the crusade and an associate in the evangelism division of the denomination's Home Mission Board, 37 pastors and music di-

rectors from the mainland will participate.

The two-week evangelistic effort will involve most of the churches in the state's five associations on the Islands of

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205 Accept

Christ In

Attala Meet

Thirty churches of all denominations cooperated in the Attala County Crusade for Christ held July 15-29. The 15-day revival campaign was conducted by the E. J. Daniels Evangelistic Party of Orlando, Florida, under a modern poleless canvas tent.

With the attendance ranging from 1800 to 2500, there were 3885 total decisions made. These included 1500 "second-milers," 205 accepting Christ and asking for baptism; 130 rededications; two seeking to know God's will for their life; 42 "assurance," two moving their church letter; 45 deciding to enter full-time Christian service; 450 youths seeking "to live pure and clean for Christ;" and 1500 pledging to own fear.

The Apostle Paul sets forth the desirable Christian attitude on frustration and perplexity in II Corinthians 4:7-12. We are to be perplexed, but not unto despair. There are some people who are not perplexed. One group of this type has solved all its problems by their so-called "superior intellect." All the questions that bother men are answered. There is no need for God or religion, because these people know it all. However, a closer examination of this type person will usually reveal that he is the most perplexed of all and is only using a facade to hide his own fear.

The second group of those who are not perplexed are those who are completely contented. They are happy with life just as it is. They came into the world with nothing and will leave no contribution. Their type is well illustrated by the Chinese god of Fatalism, who rides his mule backwards because he doesn't care where he is going.

There are too many people in the world who are perplexed unto despair. Instead of having all the answers, these people don't have enough answers. They do not have enough faith to build a bridge over the trying times of life, and are as Paul said in Ephesians 2:12, "having no hope and without God in the world." Some have willfully refused God's help, while others have not grown spiritually enough to trust God when a way out is not clear.

Finally, there are a few people who, with Paul, are perplexed, but not unto despair. These don't have all the answers, but they have enough answers, plus faith in God. They "see through a glass darkly" but thanks be unto God they do see. Paul had learned with the Psalmist that God leads "through the valley of the shadow of death." Paul was troubled, hard pressed, and "squeezed in" on every side, but not cramped from action. He was perplexed, frustrated, but not without a way. He was persecuted, but not forsaken or deserted. He had learned that "these too will pass away." There are no dead-end streets in God's service. Paul, through faith, had eyes that saw the Unseen. He knew that He who kept his soul never slept.

FORECAST BILLION DOLLAR YEAR IN CHURCH BUILDING

WASHINGTON, D. C. (RNS) — Church construction will reach one billion dollars this year, the U. S. Department of Commerce said here in its annual mid-year construction forecast.

Construction for the first half of 1962 has been estimated at \$462,000,000 by the Census Bureau. Building activity is always slightly higher in the second half of the year since inclement winter bars construction work in many areas during January and February.

If construction by churches reaches the billion dollar mark, it will surpass by \$16,000,000 the 1961 figure but still be short of the all-time mark for expenditure of \$1,013,000 set in 1960.

Clara Plans Dedication

First Church, Clara has designated August 12 as Homecoming Day.

During the afternoon service, beginning at 1:30, the building will be dedicated debt-free. The morning service will be held at its regular time, and dinner will be served on the grounds.

A revival meeting also begins on August 12 (See "Revival Dates" column.)

Other property of the church is also debt-free. This includes a new pastorium, the furniture of the church auditorium, and the recently painted baptistry picture.

Rev. James P. Gilbert, missionary to Quito, Ecuador, now on furlough and a former pastor of the church, will be on program for the dedication. Rev. W. L. Yeatman is pastor.

This church was organized in 1911. There were twenty charter members. By 1912, worship services were being conducted in a new building.

In 1925, the church was remodeled and nine Sunday school rooms were added.

In 1952 under the pastorate of Rev. J. S. Golmon, the church purchased the property on which the present pastorium is located and renovated the home to be used as the pastorium.

The church went full time in January, 1953. Rev. James P. Gilbert served the church as the first full-time pastor.

August 2, 1954, the Sunday School annex of the old church building was taken down and the modern two-story educational plant was constructed immediately following. The present sanctuary replaced the old one when the first unit was completed.

In 1958, the present pastorium was completed. New pews were added to the auditorium in 1961. A picture for the baptism was painted in July, 1962.

Robinson Preaches 'Church Of Air'

Dr. R. J. Robinson, pastor of the historic First Baptist Church of Augusta, Ga., will represent the Southern Baptist Convention when he preaches on "Columbia Church of the Air" Sunday, September 9.

His radio sermon is entitled "A Contrast of Commandments," based on a text from Mark 7:1-8.

DEVOTIONAL...

Don't Fence Me In

By Rev. Lenno Powell
Pastor, Ruth Church

The title of this well known popular song sums up the philosophy of life which most people have. We can endure almost anything if we can see through it, whether it be family problems, financial difficulties, or any of life's uneven paths. It is when we can't find any possible course of action that we give up hope. When we are out in the open and can see the way clearly, we are all right, but when we get hemmed in by confusing and frustrating situations, we are lacking in the ability to know what to do.

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The Youth Choir of Eastlawn Church, Pascagoula, left August 1 on a tour of eight days that will carry them through six states. Their itinerary included singing engagements in Laurel, Memphis, Tenn., Popular Bluff, Mo., St. Louis, Mo., Mayfield, Ky., Corinth and Jackson. They sang at the West Laurel Church on Wednesday night, August 1, at the East Corinth Church Tuesday night August 7, and the Ridgecrest Church, Jackson on



Rev. Bob Criss
Goodrum Memorial Calls Pastor

Rev. Bob Criss has recently been called as pastor to the Goodrum Memorial Church in Vicksburg. He began his duties as pastor on July 22.

Rev. Criss resigned Darlove Church, where he has been pastor for the past 13 months. While there a new 3-bedroom pastorium was completed, and the church began giving to the Cooperative Program, as well as to Washington County Missions.

Serving in a pioneer area, he has held many meetings in the Colorado Convention working

with Dr. Willis J. Ray who is Executive Secretary of the Colorado Baptist General Convention.

Rev. Criss has also held meetings in London, Bristol and other cities in Great Britain as well as many areas of the United States. He was ordained by First Church, Daytona Beach Florida in May, 1960.

He is presently enrolled in Mississippi College and will graduate in May 1963. Rev. Criss is married to the former Miss Sheila Lines of Denver, Colorado, and they have one son.



RUSSELL CHURCH dedicated their new pastorium on July 22, with Dr. W. Lowrey Compre, Clarke College president, as guest speaker. Rev. Fred Donovan, pastor since April 1, lives in the three-bedroom, brick-veneer, \$16,000 home. W. G. Harper, John L. Sims and Don Curtis were on the Building Committee; the WMU furnished drapes and curtains for all the windows; the Young People of the Training Union, led by Dudley Sunrall, presented a maple desk and chair for the pastor's study. The church which has purchased 16 acres of land for building and recreation purposes since January, plans to erect a new sanctuary soon.

Missionary Resorts To Secular Support

RICHMOND, VA. November 18, 1962 (BP) — Wartime conditions in America have forced many missionaries to find means of supporting themselves with secular work. Matthe W. Yates has secured a position as interpreter and superintendent of Chinese taxes for the Municipal Council of the Foreign Community in Shanghai.

Yates feels that this position will strengthen the mission work in that city. In a letter dated Oct. 6, he wrote, "This position will enable me to gain an unbounded influence over a population of not less than 80,000 Chinese."

The new position will not completely curtail Yates' missionary enterprises. His new position will involve spending four or five hours per day translating for his employers. He will then be free for the remainder of the day to carry on his usual evangelistic activities.

Yates and his wife have served in Shanghai since 1847. They were appointed as missionaries to China by the Foreign Mission Board of the Southern Baptist Convention, 1946. Mr. and Mrs. Yates with their daughter returned to Shanghai two years ago after a visit to the United States.

In October, after his return from furlough, Yates expressed his intention of remaining at his post regardless of the conflicts either in China or

America. At that time we wrote, "I was the first to begin operations at this station more than thirteen years ago, and I shall be the last to desert it."

Only nine other missionaries of the mission board of the Southern Baptist Convention are left in China. George W. Burton and his family returned to America last year due to poor health. Two missionaries have been killed this year. Charles W. Gaillard was killed in a typhoon in July.

Moore Leading In More Progress At Pontotoc

Dr. W. Levon Moore has just completed his second year as pastor of First Church, Pontotoc.

During these two years the work has made substantial progress. There have been 160 additions to the church, a new pastorium has been constructed, the old pastorium has been converted into an educational building, a graded choir program has been inaugurated with a present enrollment of 225, enrollment and attendance in all the organizations have increased, total receipts have amounted to \$123,549.73. During the two year period the church has given

\$48,364.91 to missions, with \$37,529.89 going to the Cooperative Program.

1961 RATIO OF BAPTISMS IN NIGERIA WAS 1 TO 7.5

In the fall of 1855, Rev. and and foot.

Mrs. Thomas J. Bowen crossed the swollen Oba River and pushed on to the town of Ogbomosho, a few miles away, to open the third Southern Baptist mission station in Nigeria. Mr. Bowen described the experience: "My wife was obliged to float across by means of a large calabash (propelled by a ferrymen) . . . To encourage her, and to render assistance if needed, I swam close behind the ferrymen, and was truly glad to see that her countenance indicated no apprehension of danger."

Nearly 107 years after this dramatic crossing, 1,200 messengers representing 1,400 churches and preaching stations converged on Ogbomosho—now one of the large cities of Nigeria—for the 49th annual meeting of the Nigerian Baptist Convention. They made the trip by plane, train, car, bicycle, and foot.

During report periods, the Convention learned that baptisms for the year before passed the 7,000 mark, bringing total church membership to a little more than 60,000. This was about one baptism for every 7.5 members, Dr. Patterson says.

Gooden Lake Has New Pastorium

Rev. Paul Broadway, pastor of Gooden Lake Church, Humphreys County, has moved into the church's new pastorium. He is now living on Gooden Lake Road, Belzoni.

Arabic Schools To Offer Courses In Christianity

JERUSALEM (EP)—For the first time Christian religious instruction will be introduced next term in Israel's Arabic high school system for its Christian students.

An agreement providing for such instruction was made between the Ministry of Education and representatives of the three main Christian communities in the country.

Forty-two executions were carried out under civil law in the United States during 1961.

Gambling has become the number one racket in this nation.

More money is spent on gambling than on national defense.

New Awards Service Begun

At BSSB

NASHVILLE — The Sunday School Board will provide a new service to Southern Baptist churches and individuals who want information about church study course awards.

A charge of ten cents for each individual record will be made to churches for this service, and the charge twenty-five cents for each individual who requests a record, according to W. O. Thomason, assistant to the board's Education Division director.

Requests by churches should be made on postal cards, on which the name and address of the church should be printed plainly; individual requests should include name of individual, name and address of his church, and payment for the service, Thomason said.

Replies should not be expected until after November 15, although the service is effective November 1. Address requests to Church Study Course Awards Office, Baptist Sunday School Board, 127 Ninth Avenue, Nashville 3, Tennessee.

Women Of Africa Meet In Ghana

Seventy-six women from 10 African countries, the United States, and Canada attended the third session of the Baptist Women's Union of Africa, held at Sadler Baptist Secondary School in Kumasi, Ghana, June 22-27.

The

Union is part of the Women's Department of the Baptist World Alliance, and several officers of the Department assisted with the program: Mrs. Edgar Bates, of Canada, chairman; Mrs. Maurice Hodge, of the States, secretary; and Mrs. R. L. Mathis, also of the States, treasurer. Mrs. Mathis is president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

Panel discussions and conferences gave opportunity for delegates to report on Baptist women's work in their countries — Congo, Ethiopia, South

Africa, Southern Rhodesia, Sierra Leone, Liberia, Nigeria, Cameroons, Kenya, and Ghana.

Take Ideas Home And they were encouraged to take back home to their countries ideas on strengthening spiritual life, witnessing to unsaved women, starting new work for women, the Christian home, stewardship, youth work, leadership training, and literacy classes.

The daily schedule also included Bible study led by an African pastor, devotional messages by delegates from various countries, and inspirational and informational addresses.

Highlighting the week were a pageant depicting ideals in the Christian woman and a banquet, at which Mrs. Mathis was speaker.

The Africa Union re-elected Mrs. J. M. Ayorinde, of Nigeria, president.

Rev. M. W. Hubbell

1st, Cleveland Calls Pastor

Rev. Macklyn W. Hubbell of Anderson, S. C., has been called as pastor of First Church, Cleveland, and will be on the field the first Sunday in September.

Hubbell, a native of Texas, holds the Bachelor of Arts degree from Baylor University, the Master of Arts degree from the University of Houston, and the Bachelor of Divinity and Master of Theology degrees from Southern Seminary, Louisville, Kentucky. He has had a year of study at the Baptist Theological Seminary in Ruskil, Zurich, Switzerland.

He has been a pastor for nine years, serving churches in Texas, Kentucky, and South Carolina. While serving in his present pastorate, North Anderson Church, Anderson, S. C., he has been part time professor in a Baptist junior college.

Mrs. Hubbell is the former Elizabeth Melton of Inverness, Mississippi. The couple have two children.

Longview Calls Pastor

Rev. H. C. Rash has accepted the pastorate of Big Creek Church, Calhoun County.

Rev. Rash succeeds Rev. W. E. Alexander who resigned at Longview Church several months ago to accept another pastorate.

Mississippi Baptists Begin Radio Program Next Week

The Mississippi Baptist Convention Board, which has had a program of public information for the past 11 years, projected primarily through the press, beginning Sunday will

launch out into another important medium.

The Convention Board, with the cooperation of the Southern Baptist Radio and Television Commission, will go "on the

air" weekly with a 15-minute broadcast of Baptist news, features and editorials.

This new program, to be known as "The Baptist Record," a record of current Baptist events

and activities will be implemented through the facilities of The Baptist Record, official journal of the Convention, just as the press program has been expected for several years.

Other Stations Expected

At least 11 Mississippi radio stations have auditioned the pilot tape provided for them and are committed to carry the weekly program. Other stations have asked for an audition tape and it is believed that the number of stations carrying the program will increase each week.

The exact hours of the broadcasts will be announced each week as soon as they are available.

The editorials will be written by Dr. Joe T. Odle, editor of THE BAPTIST RECORD, or someone designated by him. The news and features will be prepared by Rev. Joe Abrams and other staff members of the paper.

Dr. Chester L. Quarles, Executive Secretary, in discussing the new radio venture, declared:

"Baptist news and events of general as well as Baptist interest will be presented. A weekly editorial will be included."

"Mississippi is honored again. We have been selected as the state to have the first pilot program such as 'The Baptist Program'. We rejoice in the opportunity to give full-fledged cooperation to one of the agencies of

our great Southern Baptist Convention. It is hoped that other states will soon have the same opportunity and we will therefore inform all Baptist and people in general with all that

is transpiring in Baptist life.

"The possibilities of such a program presented weekly over many Mississippi radio stations is breath-taking and challenging. When our people have the

facts they usually respond quickly; full cooperation. We Baptists need all the help we can get to send forth the message of Jesus and his concern for the whole world.

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McPhails First To

Enter India

The first Southern Baptist missionaries to be granted visas by India left the States by ship on July 30 to take up their four-year assignment. They are Dr. and Mrs. Jasper L. McPhail, who were appointed for work in Nigeria in October last year and reassigned to India in April.

Dr. McPhail, whose specialty is thoracic surgery, will be junior lecturer in surgery at the Christian Medical College at Vellore, the largest Christian center in Asia.

For a number of years the Foreign Mission Board has sought entry into India but has heretofore been unable to gain government approval. Dr. Winslow Crawley, the Foreign Mission Board's secretary for the

Most State Papers -

(Continued from Page 1)
was not a ruling against religion."

May Have Dug Grave

John J. Hurt, editor of the Christian Index, Atlanta, headlined the editorial "Supreme Court Edicts Tragic For God and Morals." He said the decision "May have dug the grave for every reference to God in every government forum, in the military, the prisons and all else."

"Perhaps," said the Baptist Record in its only limited support, "The decision of the court was inevitable and right. At the same time the questions it raised may help clarify the whole issue." Joe T. Odle of Jackson, Miss., is editor.

The Baptist New Mexican at Albuquerque didn't attack or defend the court. It said, "This is a good time for us to think about what is happening in our nation . . . in our desire to safe guard the religious freedom of some who cannot believe in our God, we have tossed aside, one by one, some important things," Horace F. Burns edits the paper.

H. H. McGinty of Jefferson City, Mo., summarized the church-state implications of the ruling in the word and way: "This need not be interpreted as a setback to prayer. . . . (The decision) may well be hailed as a landmark in a never ending search to strike a proper balance between church and state."

The Maryland Baptist, edited by Gainer E. Bryan Jr. at Baltimore, stood by the court. "The . . . decision was in the Mainstream, not only of American political tradition, but of Baptist philosophy. The principles that reaffirms are the same that Baptists have proclaimed for centuries..."

Most Baptists 'Shocked'

Jack L. Gritz of Oklahoma City wrote, concerning any trend toward atheism, ". . . Most Baptists are shocked at the mistaken assumption . . . that the court's decision is somehow a ruling against any prayer (any possible Bible reading) in the public schools. This emphatically is not the case." Gritz approved the ruling.

The Western Recorder, edited by C. R. Daley of Middletown, Ky., took a middle position in an editorial captioned, "Bad and Good." J. Marse Grant of Raleigh, N. C., advised parents ". . . Let's be sure there is prayer with our children in the home before we are tempted to lament its absence in the school room." He deferred opinion for or against the court's ruling.

Also pointing out the church-state and religious liberty angles and supporting the court were Leon Macon of Birmingham; James F. Cole of Alexandria, La.; James O. Duncan of Washington, D. C.; Reuben E. Alley of Richmond, Va.; W. G. Strader of Jacksonville, Fla., and L. H. Moore of Carbondale, Ill.

Says Court Erred

The editor of the Arkansas Paper, Erwin L. McDonald of Little Rock, joined Grant of North Carolina in emphasizing the role of prayer in the home. But McDonald indicated support of the court's decision.

J. Kelly Simmons of Fresno, Calif., said flatly the court erred. It failed, he declared, to take correct reckoning of the voluntary nature of the regents' prayer.

S. H. Jones of Greenville, S. C., withheld opinion on the ruling. He made this brief comment, however: "We believe prayer to be such a sacred and personal matter that it is not to be regulated in any way by government."

Daley of Kentucky appeared to give some endorsement to a constitutional amendment permitting prayer and religious activities in public schools. The amendment must also forbid tax funds to go to Parochial Schools for such religious activities, he added.

Orient, said that the going of Dr. and Mrs. McPhail does not mean that Southern Baptist now have an open door for projection of mission work in India. "Rather, we have a possibility of placing a missionary couple in India in relationship to an already existing Christian institution," he said. "It is our hope and prayer that his special arrangement can then lead to an opportunity for us to undertake missions in India in our own right."

The Christian Medical College and Hospital at Vellore is a co-operative effort of many Protestant denominations and denominational agencies in many lands. It was begun in 1900 by Dr. Ida S. Schudder, granddaughter of the first Protestant medical missionary to any land, in one room of her father's house in Vellore.

State Native

A native of State Springs, Miss. Dr. McPhail received a diploma from Clarke Memorial College, Newton, Miss., the bachelor of science degree from Mississippi College, Clinton, and the doctor of medicine degree from Baylor University College of Medicine, Houston, Tex.

He spent one year as an intern and four years as a resident in general and thoracic surgery at University Hospital, Jackson, Miss., then two months as a surgeon at Scott County Hospital Morton, Miss. He studied at Southwestern Seminary, Fort Worth, Tex., last year. He recently passed the American Board of Surgery examinations.

The couple's address in India is Christian Medical College and Hospital, Post Box No. 3, Vellore, South India.

6 Baptists - -

(Continued from Page 1)
west of Lubbock, Tex. Their car was one of four from the Olton area enroute to a Lubbock park where three other carloads of intermediates from the church were waiting to play miniature golf.

The others waited for about an hour before someone heard on the radio that some young people from Olton had been killed in a wreck, said a chaperone, Garner Bell.

They went to a Lubbock funeral home to check, and were called on to identify the bodies. John E. Lewis, pastor of the First Baptist Church of Olton, said the tragedy had shocked and saddened the entire community, about 60 miles northwest of Lubbock.

Historic Church - -

(Continued from Page 1)
Gainesville Church then became affiliated with the Gulf Coast Association in 1911 and remained in it until 1921 when it joined the present Pearl River Association.

S.S. Assembly Set - -

(Continued from Page 1)
Jacksonville; R. Hooper Dilday, Director Church Services Division, Texas Baptist Convention, and Mrs. Dilday; D. P. Brooks, Lloyd Barnes and Elvin Reeves, all of the Baptist Sunday School Board. Several state leaders will also be on program.

The program will include inspirational addresses and conferences on every phase of Sunday School work. Afternoons will be free for recreation and relaxation.

Radio New - -

(Continued from Page 1)
istry there, plus news of Baptist activities throughout the state.

Three Voices

Voices on the news program are those of Theodore Lott, head of radio production for the Commission; Joe McKinney and Max Anderson, Commission staff announcers.

Public service time for "The Baptist Record" was cleared by the Commission's station relations department.

Stations scheduling "The Baptist Record" at this time are as follows:

Belloni, WELZ, 1:00 p. m. Sunday, Aug. 19; Brookhaven, WCHJ, 1:30 p. m., Sunday, August 19; Clarksdale, WROX, 9:35 a. m. Saturday, August 25; Columbia, WCJU, 4:15 p. m., Sunday, Aug. 19; Columbus, WACR, time to come; Greenville, WJPR, 9:00 a. m. Sat., Aug. 25; Indianola, WDLT, 11:30 a. m. Wed., Aug. 22; Laurel, WLAL, time to come; Louisville, WLSM, time to come; McComb, WHNY, 1:00 p. m., Sun., Aug. 19; Pascagoula, WPMP, time to come.



PICTURED IS Miss Sarah Harvey, secretary to the dean of the School of Church Music at New Orleans Seminary, who is playing upon the Victorian piano once owned by hymnwriter William B. Bradbury.

New Sacred Records

SONGS FROM MY HEART

— Jeanette York, Contralto (Zondervan Victory — ZLP - 562).

A brilliant young singer presents a group of John Peterson compositions. Other voices are also used to accompany her.

I ASKED THE LORD by Jack

Holcomb (Word — 3107 LP).

An evangelist who sings as well as preaches sings great gospel songs.

MUSICAL CHAMPIONS OF DECADE OF DESTINY (Word-3135 LP).

Talented teenagers sing and play at 16th annual Youth for Christ Convention.

Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

I believe in the power of the pulpit, but we can't train enough preachers for the growing needs of the church. Hope for a revival of religion depends on the pew even more than the pulpit—Ralph W. Sockman.

It is refreshing to find a pastor willing to defend the youth today. Unfortunately the defense of the youth of today is too frequently made by lawyers.—Crane.

Meditation: A Christian family does not need as much of the goods of this world as it needs of the "coin of heaven"—faith and love toward God, toward each other, and toward all the world.—The Teacher.

When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was astonished at how much the old man had learned in seven years.—Mark Twain.

The Light of friendship is like the light of phosphorus, seen plainest when all around it is dark.—Crowell.

Hope is like the cork to a net, which keeps the soul from sinking in despair; and fear, like the lead in the net, which keeps it from floating in presumption.—Watson.

The church is not a dormitory for sleepers, it is an institution for workers; it is not a rest camp, it is a front line trench.—Sunday.



THE DESERT WILL BLOOM AGAIN — This desert scene brown and sere from summer's drought, when drenched with Autumn's rains, will blossom forth with thousands of flowers into a living desert.—(RNS Photo)



James Lackey

Agency Adds - -

(Continued from Page 1)
inary.

Two Phases of Work

The director of endowment and capital giving promotion is called on for two phases of work under his principal function:

1. To plan, develop, coordinate and promote objectives, policies and programs to promote endowment and capital giving, and

2. To maintain consistent editorial treatment of all endowment and capital giving materials in keeping with the program structure adopted by the Southern Baptist Convention.

Development and promotion of the Forward Program of Church Finance is a major responsibility Lackey will have in his new position.

3,000 Expected - -

(Continued from Page 1)

9; Mrs. W. L. Carpenter, Pontotoc, vice-president District 5; Mrs. Glenn Morgan, Gulfport; Mrs. Ivor Clark, Macon; Mrs. Pete Sibley, Mrs. J. R. Hayden; Mrs. Joe Haynes and Mrs. Robert Smith, all of Jackson, in addition to the staff member of the State WMU office in Jackson.

Evening Program Set

The August 23 meeting will include an evening program beginning with supper at 6:15 for members of night circles (business women)

The August 28 meeting will be Associational Day when officers from all associations will be present in order to be able to return home and conduct similar associational meetings.

In addition to the meetings at Camp Garaywa, a one-day meeting will be held at the First Baptist Church in Houston on August 31 for those who are unable to attend one of the camp Garaywa meetings.

ABRAHAM LINCOLN SAID: "Alcohol is a cancer in human society, eating out its vitals threatening its destruction."

Strategic Land - -

(Continued from Page 1)
property opens up new and exciting possibilities for the development of the campus."

Land Completes Quadrangle

The acquisition of the Latimer corner completes the campus academic quadrangle that surrounds the Old Chapel, the first permanent building to be erected on the campus. It provides an ideal location for Self Hall, giving the building a spacious setting with adequate parking facilities. Landscaping of the area will enhance the attractiveness of the campus and add to the beauty of the college community.

Quarles' Quotes

By The
Executive Secretary-Treasurer.

Bible. The Bible Conference at Gulfshore Baptist Assembly will begin with supper on Monday night, August 27, and will conclude with lunch on Friday, August 21. This is one of the greatest opportunities for Bible study at the feet of great teachers to be found in the Southern Baptist Convention. Pastors and lay people are expressing great interest in this meeting. Many have already made reservations.

Hobbs. Our general, popular president of the Southern Baptist Convention has been called "God's Man of the Hour" many times in the last twelve months. He is steering Southern Baptists deftly and wisely. All of our people have confidence in him. He is a scholar. He is a pastor. He is a preacher. He excels in all these realms.

Subjects. Dr. Hobbs' subjects will be:

Monday: "Sought, Secured, Sealed", Ephesians 1:3-23.

Tuesday: "Thesis, Antithesis Synthesis", Ephesians 2:1-22.

Wednesday: "Mystery, Ministry, Mission", Ephesians 3:1-21.

Thursday: "Symphony, Stature, Stability", Ephesians 4:1-16, 5:10-20.

President Louisiana College

Guinn. The great president of Louisiana College (Baptist) is recognized in Southern Baptist life as one of our clearest thinkers and best speakers. He is a scholar who can make the most profound thoughts understandable and rememberable.

Messages. Dr. Guinn's subjects for the week will be:

Tuesday: "Teach Us To Pray"

Wednesday: "The Ministry of Angels"

Thursday: "Keep the Home Fires Burning"

Friday: "To the Work"

Scofield. The man responsible for much of the effective promotion "tools" of the Foreign Mission Board is Rev. Fon H. Scofield, Jr. He has been all over the world. He is a master photographer and an expert in the use of audio-visual aids. Each morning he will confer with those who desire to know more about this enlarging ministry in our churches.

Missions. Foreign Mission will be visualized each evening. Hear this great missionary leader present our world mission program in an unforgettable way.

Cost Given

Cost. Write now to Mr. A. L. Nelson, Gulfshore Baptist Assembly, Pass Christian, Mississippi for reservations. Rates are as follows: (All rates are per person, per day, and include room, meals and linens—no reduction for meals missed).

According to W. A. Scharfenberg, executive director of the International Commission for the Prevention of Alcoholism, Washington, D. C., there are some six million alcoholics in the United States. The commission estimates that one of every nine Americans who begin drinking will become an alcoholic.

On Independence Day a report from the Census Bureau showed the United States population to be 186.5 million, which is nearly 75 times more than it was 186 years ago on July 4, 1776.

Motel Units (Kittiwake only): Air conditioned, private bath, completely furnished with linens, towels, wash cloths and soap.

2 in a room — \$6.00

3 in a room — \$5.50

4 in a room — \$5.00

Hotel — The Gulf (Gulfshore only): Each room furnished with linens, towels, wash cloths, and soap. (Baby Cribs available)

Air conditioned, private bath.

2 in a room — \$6.00

3 in a room — \$5.50

4 in a room — \$5.00

Barracks — (Gulfshore only):

Bossier City Pastor Delivers N. O. Address

NEW ORLEANS — Drawing parallels from the life of the prophet Amos, Dr. J. C. Murphy, pastor of First Church, Bossier City, La., and a former Mississippian gave a formula for success to summer graduates of New Orleans Seminary.

"The servant of the Lord must be doubly sure about the matter of a divine call," Dr. Murphy said. "Amos was able to say that God took him while he was tending his sheep and told him to prophesy to the people of Israel."

One striking difference of this call was that Amos lived in the land of Judah, but was told to go to Israel.

"Amos also knew what was going on about him. In an intimate way he could put his finger on the exact sin of each of the surrounding nations," Dr. Murphy reminded the graduating class. Ministers in today's world will also be better able to speak God's message when they have a grasp on the problems of our world, he continued.

Courage A Requisite

Courage is another requisite for success in pressing God's claims on the lives of people, the speaker indicated. "Amos went into the king's own chapel in order to denounce the sins of the Israelites. A dose of courage such as this may be necessary for us to stand and tell of judgment to come."

In the Commencement ceremonies Seminary President H. Leo Eddleman presented degrees and awards to 43 graduates. Bachelor of divinity candidates led the list with 22.

Runnels Is Appointed

MARSHALL, TEX. (BP) — M. V. Runnels, city manager of this East Texas town, has been named vice president and director of development at East Texas Baptist College here.

Miss Falls Takes Sabbatical Leave

NEW ORLEANS — Helen Falls, missions professor at New Orleans Seminary, will leave New Orleans next week for a meeting of missions professors of Southern Baptist seminaries.

The meeting is scheduled for Glorieta Baptist Assembly, Aug. 15-23.

ISRAEL PROHIBITS PIG RAISING, EXEMPTING CHRISTIAN AREAS

JERUSALEM (RNS) — A law outlawing pig raising in Israel, except in certain specified areas with large Christian communities, was approved by the Knesset (parliament) by a vote of 42 to 15. Both Jewish and Moslem religious teaching condemns the eating of pork.

The new law prohibits "raising, keeping or slaughtering swine," and gives pig farmers a year to dispose of their stocks. After that, persons who raise pigs, except for scientific pur-



ELIZABETH OWENS and RUBY JANE DICKERSON were recently recognized by First Church, Greenville, for attaining the highest step in Girls' Auxiliary, that of Queen Regent. Dr. Perry Claxton is pastor at First, Greenville.

BROTHERHOODS CHALLENGED —

Man To Man Talk

By George Schroeder
Secretary of Brotherhood
Commission - S. B. C.

Throughout the Southern Baptist Convention laymen are becoming seriously concerned about the security of their pastors and what can be done to protect them, their families, and the churches in case of death, disability, or retirement.

Many laymen are aware of the unusual position of the pastor in relation to these threats. It was aptly stated by Gaines S. Dobbins in THE YEARS AHEAD when he wrote:

"...The minister has the same sort of right to 'old-age benefits' as workers in other fields, but he would not enforce his claims even if he could. The minister belongs to no union and has no representative to plead his case for a better salary and fringe benefits. It would never occur to him to strike if his claims were not met. He is forbidden by tradition and sentiment even to plead his own case for higher salary and old-age security."

"As we have seen, ministers themselves had little to do with the establishment of the Annuity Board. They actually jeopardized its success by their reluctance to bring its plans before the churches.

"The devoted pastor, missionary, or other dedicated Christian worker says in effect to the churches: I will look after the Lord's interests—if you look after mine...."

A Word To The Officers
That's one of the reasons why

the Brotherhood Commission and your state Brotherhood department decided to promote the Southern Baptist Protection Plan as a major project through the local Brotherhoods. Whatever affects your church and pastor, we know, is of interest to you and your Brotherhood.

The security of your pastor at times of disability, death, or retirement should come from your church. Your state convention has already promised to participate in this program, but it is helpless to do more, because the first action must come from your church.

No wonder so many Brotherhoods are seeking additional information about the role the Southern Baptist Protection Plan can play in the church-pastor security program.

For the benefit of churches and individuals using "The Answer" films as an aid to visitation and personal witnessing, they will be telecast in three divisions next year, Stevens said.

The first four films are dramatic and deal with the problems of teenagers and young adults.

Write your Auntpity Board Representative, W. R. Roberts, P. O. Box 530, Baptist Building, Jackson, Mississippi, for additional information and forms for church and pastor.

Broadman Book to Be Recognized

NASHVILLE — A Broadman Press book will receive international recognition in the near future when it is reviewed in "The Toastmaster," Toastmasters' International magazine, according to James W. Clark, manager of the Sunday School Board's Church Literature Department.

"A Word Fitly Spoken," written by Robert Hasting, secretary of the Stewardship Promotion Department of the Kentucky Baptist Convention was released this spring.

The book deals with illustrations and their importance to the public speaker, particularly to the preacher. Methods for the use of illustrations and suggestions for filing them are also included in the book.

Hospitals May Face

Government Inroads

JACKSONVILLE, FLA. (BP) — Further government penetration into the hospital and medical fields is possible, speakers warned a group of Southern Baptist Hospital officials here.

Robert Scates, assistant administrator, Baptist Memorial Hospital, Memphis, said government is a major purchaser of hospital care. Then he added:

"Any mass purchaser of hospital care is going to interfere with the traditional prerogatives of management."

John A. Gilbreath, administrator, Arkansas Baptist Hospital, Little Rock, reviewed the problems between Baptist hospitals, which generally turn down Hill-Burton act grants, and competitive hospitals, which accept government aid.

Sees Difficulty

This, he told the 120 hospital administrators, trustees and other officials from 27 Baptist Hospitals, makes it "extremely difficult for our hospitals to

maintain the physical facilities which we would in many instances desire."

Gilbreath recommended Baptist hospitals seek their support from a broad base in the community through a continuous program of education.

William Richardson of Miami, trustee chairman of a Baptist-related hospital, urged other trustees to seek out in their communities people with money and influence. Interest them in helping hospitals, he advised.

Henry L. Ashmore of Pensacola, Fla., president of a junior college there, said the most important single act of hospital trustees is their selection of an administrator. Ashmore is trustee of Pensacola Baptist Hospital.

This was the second successive year trustees and other executives of Southern Baptist hospitals have met together in an unofficial capacity to discuss their responsibilities.



WILLIAMSVILLE Church Attala County, pictured above, is now 50 years old.

Williamsville Celebrates 50th Year

Williamsville Church observed its 50th anniversary on Sunday, August 5.

Rev. Howard Scarborough, pastor of the church since December, 1953, spoke at the morning service to one of the largest crowds to assemble at the church in recent years.

Dinner was served at the church parking lot following the morning service. A committee composed of Mrs. G. L. Pettit, Mrs. Sam Dodd Ray, Mrs. R. D. Lindsay, Mrs. W. F. Morgan, and Mrs. R. D. Lindsay had made plans for this event. M. G. Sanders, oldest man in the church, returned thanks for the meal.

In the afternoon services, Mrs. T. M. Williams was recognized as one of the charter members when the church was organized in 1912.

A committee composed of Mrs. Gary Burns, C. F. Barrett, and H. L. McAdory prepared a history of the church which was read by Mr. Barrett.

J. L. Tolleson and H. L. McAdory compared 1912 with 1961 and it was revealed that in 1912 the pastor's salary was \$30.00, gifts to missions were \$12.90, and total expenditures were \$77.10. In 1961 pastor's salary was \$3640, gifts to missions were \$1319.00 and total expenditures were \$8948.00. The church gave more in the last six years than in the previous 44.

Rev. Harold Hilbun, pastor of Parkway Church, Kosciusko, spoke in the afternoon.

A period of dedication followed the message and Rev. Dee Blanton, pastor of Bowling Green Church, Holmes Association, led in the benediction. (Rev. Blanton was ordained by the Williamsville church in 1961.)

J. D. Plunkett led the singing, with Mrs. Earl Sims accompanying at the piano.

At the night services, revival services were begun with Rev. D. J. Benson, pastor of Highland Church, Crystal Springs, as evangelist.

REVIVAL DATES

Big Ridge, Biloxi, (Gulf Coast): August 15-24; Rev. Bill Everett, Arlington, Texas, evangelist; Grant Shipp, Ocean Springs, song leader; Rev. Robert M. Carlisle, pastor.

FARMHAVEN (MADISON): August 19-24; Rev. Chester S. Moulder, Hattiesburg, evangelist; Mrs. L. W. Owens, pianist; Rev. Foy E. Killingsworth, pastor and song leader.

FLOWOOD (RANKIN): August 19-24; Rev. James Hilton Douglass, evangelist; Rev. B. H. Benton, pastor; Chastaine Flynt, song leader.

PHEBA (CLAY): August 26-31; Rev. A. L. Dennis, pastor, Ebenezer Church, Greenville, Alabama, evangelist; Rev. Eugene Elder, pastor.

Union Church (Wilkinson): Aug. 31-Sept. 2; Rev. Bill Thomas, pastor, Covington, La., evangelist; Rev. Nolan Phillips, pastor and director of music. All day services with dinner at the church Sunday, Sept. 2.

Sand Hill (Jones): August 12-17; Rev. Herman Knapp, evangelist; Rev. Kenneth Purcell, pastor.

Galilee (Copiah): August 26-31; Rev. Wayne Frederick, pastor of Unity Church, Magnolia, evangelist; Marjorie Stamps, pianist; Opal Smith, song leader; Rev. Roy Smith, pastor.

Trinity, Rosedale: August 26-31; Rev. Leroy L. Cooper, Superintendent of Missions, Tallahatchie County, evangelist; Rev. Jimmy Jeffreys, Southside Church, Benoit, song leader; Rev. Harold J. Bennett, pastor.

Old Silver Creek Church, Silver Creek: August 19-24; Rev. Bob Courtney, pastor, Bala Chitto Church, Magnolia, evangelist; Rev. Paul B. Johnson, pastor, in charge of music. On Sunday there will be morning and afternoon services, with dinner on the ground. Bennie Jean Wilson, pianist.

Blythe Creek Church (Choctaw): August 19-24; Rev. Joseph Royalty, Pastor, Clinton (Blvd.) Church, Jackson, evangelist; Robert Norman Smith, pastor and song director.

Belen (Quitman County): August 20-26; Rev. James Paschal Gilbert, missionary to Quito, Ecuador, South America, evangelist; Jimmy Sparks, Belen, song leader; Rev. Cecil L. Mulloy, pastor.

Yockanookany Church (Attala): August 19-24; Reverend L. H. McCollough, pastor of East Morton Church, evangelist; Rev. Raymond E. Owings, pastor and song leader. Dinner will be served on the church grounds August 19.

SMYRNA (COPIAH): August 19-24; Rev. Fred Wilson, Kentwood, La., evangelist; Rev. W. J. Henderson, pastor. Lunch will be served at the church on Sunday, with afternoon services.

DELTA CITY (SHARKEY-ISAQUENA): August 19-24; Rev. C. C. Carraway, evangelist; Sam Dees, song leader; Rev. Lynwood Porter, pastor.

Ghana Conf. Set

Messengers from most of the co-operating 33 churches and 100 preaching stations were expected for the annual meeting of the Ghana Baptist Conference, in Sekondi, July 11-18.

(Only eight churches were represented at the first meeting of the Conference, in 1935.) The Conference sermon, by President J. A. Imosun, was to highlight the theme of the meeting, "Let us go elsewhere and preach there also."

The total amount donated to American colleges and universities as voluntary gifts in 1961 has been estimated at more than \$1 billion.



OUR COOPERATIVE PROGRAM
PUTS OUR CHURCH IN TOUCH WITH THE WORLD

EDITORIAL PAGE

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Page 4

Thursday, August 16, 1962

Gulfshore Bible Conference

The Second Annual Gulfshore Bible Conference is scheduled for the week of August 17-31. Dr. Chester L. Quarles, Executive Secretary of the Mississippi Baptist Convention Board, will be the director, and an outstanding program has been planned.

No more important conference has been held at Gulfshore this summer, even though every conference is always important. There is no greater need in Christian life today than the study of God's Word. One of the best ways of doing that is to turn aside from the pressures of life for a few days and sit at the feet of outstanding Bible teachers.

The coming Gulfshore conference is truly a BIBLE conference. There will be no promotion of any phase of denominational life, and no emphasis on any departmental program. These are, of course, vital to our work, but their place is not in a Bible Conference. There the Word of God will be at the center of the program. The only deviation will be a special feature showing of pictures from various foreign mission fields by the official photographer of the Foreign Mission Board.

The whole family can participate in this conference, since there will be Bible classes for all age groups. There will also be plenty of time for rest and recreation, and there are many things to see and do around Gulfshore and all along the Gulf Coast.

It is not too late to plan to go to Gulfshore for this wonderful week. We understand that there is still available space. Why not send in your reservations today for yourself and your whole family? If you live near the Coast you can drive in for some of the sessions, and hundreds should do that, but it will mean much more to you to go for the whole week. It will be an experience that will enrich and strengthen you for the whole year to come.

(GUEST EDITORIAL)

Faith

(Editor's Note: Editor J. Kelly Simmons of the California Southern Baptist has recently undergone surgery for a malignancy, and is now being treated by cancer specialists in Houston, Texas. The prayers of thousands of friends all over the Southern Baptist Convention are with him, that God may be very near him, and if it is in Divine Will restore him fully to his health, and back to the editorial responsibilities, in which he was rendering such outstanding service to the denomination. Just before entering the hospital Mr. Simmons wrote the following editorial, which we wish to share with our readers. It is, as fellow editor Marse Grant of North Carolina has said "one of the most moving pieces we have read in a long time.")

FAITH

Faith is not necessary a belief that God will do that which you desire for yourself but that He has the power and will to do that which is best for all and will fit into the purpose and promise of Romans 8:28.

I think I have that kind of faith. Such does not reach complete fruition from any other than facing realistically the crises of life. This calls for willingness to suffer and even to sometimes sacrifice that which is presently dear to one's heart—if such accomplishes the eternal purpose of God. This God did for us in His redemptive purpose.

Real faith calls for the complete elimination of selfishness. I can tell you this is not easy.

Suddenly out of a life of strength I have faced the fearsome fact of disease—one which is medically incurable and can only be eliminated by completely successful surgery.

I cannot understand why, nor do I try for it only confuses my will to assist God in the performance of His will.

Family friends and the finest medical and surgical experts have united with me in the fight. They are all people of faith in God and I am about to submit completely and without reservation to their care with faith that God will smile upon their desires and honor their efforts as they do their part to fit into God's purpose for my life.

I rest in the quiet assurance that there is yet work on this earth for me to do. I plan to return to my desk by the favor of God. However, I do so with resignation that when I have finished my work I am ready to join Him in the greater and more blessed phase of eternity.

In the meantime I have learned anew that God's grace is sufficient. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

My four-year-old granddaughter, even as I have been writing, stopped in her play to thank God for all that is beautiful. As she traversed the passage that divides living room from the atrium she gazed into the sky and with uninhibited childish expression of gratitude she counted her blessings. She seemed not to sense the gravity of granddaddy's physical condition, but only the goodness of God. Midst her recital of praise for the beautiful she said, "Thank God for the darkness—and the moon."

I shall never face darkness again with the same fears which have characterized my past for I will be looking for the moon and the stars and God and His purpose.

Ere you read these lines I will have experienced the surgeon's skillful scalpel and hundreds of prayers of loved ones and friends will have a definite part in the steadyng of his hand and will have filled the nurse's heart with compassion.

"It is serious," they said, but "if God is for us who can be against us?"

Naturally, I covet your continued prayers—not selfish ones—but those that paramountly seek the will of God, believing.

"This is the victory that overcometh, even our faith."

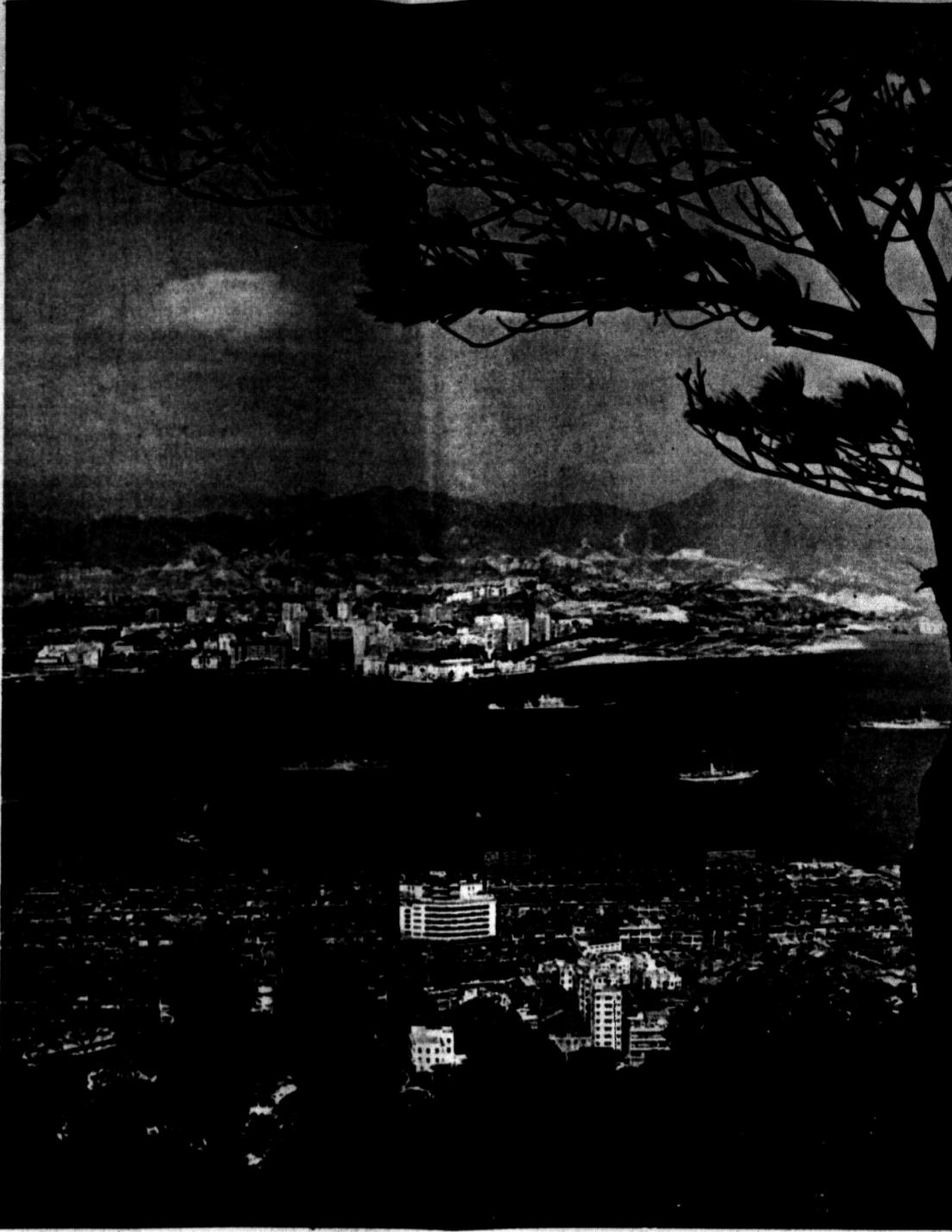
Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

Happiness is a perfume you cannot pour on others without getting a few drops on yourself. — Emerson

Those who bring sunshine to the lives of others cannot keep it from themselves — James M. Barrie.

It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before Him. — Cooke.



TWO MAJOR cities of Hong Kong where Southern Baptist missionaries work are separated by a mile of Hong Kong Harbor. Victoria (commonly called Hong Kong), the capital of the colony, is in the foreground. Kowloon is across the harbor on the shore of mainland China.

New Books

CHRISTIANS CONFRONT COMMUNISM by Paul Geren (Convention Press, 149 pp., \$7.50).

An outstanding Southern Baptist who has distinguished himself in the fields of education, missions, and diplomacy, writes a study course book which should help multiplied thousands of Southern Baptists and others to understand the

meaning, the program, the plans and the challenge of Communism. Beginning with an introduction to the challenge of Communism to Christianity and the world, the author discusses some of the great principles of Christianity and compares the Christian doctrine with Communist teaching. God, History, Man, Ethics, Science, Church and State, and Economics are studied in this manner.

The final chapter brings Christians face to face with Communism and challenges to action. The book is informative, inspirational and challenging and no person can study it without a clearer understanding of Communism, and of what Christians must do to combat it.

BEYOND THE MIDDLE YEARS by Grace V. Watkins (Warner Press, 160 pp., \$2.95)

Have you passed the middle years of life? Do you have problems and adjustments which have not faced you before? Here are essays or messages dealing with some of the problems those who have reached the mellowing years often face. Under enticing titles the author builds her stories around actual experiences of people in this period of life. The messages should prove encouraging, and strengthening and should give guidance and wisdom as the reader delights in them.

Institute On Religious Center Planned

HOUSTON, Texas (RNS)—Construction of a \$375,000 religious center on the University of Houston campus has been authorized by the school's board of governors, Dr. Philip G. Hoffman, president, announced here.

Groundbreaking is scheduled before October 31 for the center, which is being financed by gifts from various religious denominations.

CHRIST SAID: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and care for this life."

THOMAS EDISON SAID: "To put alcohol in the body is like putting sand on a bearing of an engine. It doesn't belong."

G E N E R A L P E R S H I N G SAID: "Drunkenness has killed more men than all history's wars."

Perhaps the best illustration of

60 Years Ago

The Hattiesburg Baptist Church (now First) won a

great victory in the raising and

paying off the last \$5,000 debt

on their \$15,000 church building.

They had also triumphed in increased membership, 114

having joined since first of January to July 3.

Pastor E. T. Mobberley re-

ports a "most interesting meet-

ing" with 12 additions to the

membership, 10 of them for

baptism, in the Bethel Baptist

Church, Sunflower County.

Pastor J. E. Barnett of Leland

Church did the preaching.

Pastor W. B. Holcomb re-

ports 52 accessions to the

Green Creek Church, northeast

of Hattiesburg, 39 of them by

experience and baptism from

meeting of days in which A.

J. Rogers was the visiting

preacher.

50 Years Ago

Pastor Charles C. Jones tells

of a successful revival meeting

in his Lucedale Church, in

which he was assisted by Home

Board Evangelists W. A. Mc-

Comb as preacher and W. B.

Schofield of Gulfport as song

leader. There were 40 addi-

tions to the church, 13 of whom

were buried with Christ in bap-

tism.

Editor P. J. Lipsay of the

Baptist Record who was living

in Clinton was elected by the

trustees of Mississippi College

to take part of the work that

had been done for 6 years by

H. F. Spokes, recently de-

cased.

The Lula Baptist Church

"right on the line between Madison

and Hinds Counties"

closed a meeting of days with

the baptizing of 6 who had

made professions of faith.

Pastor W. A. Hancock of Clinton

was assisted by W. A. Jordan.

(Will somebody reading this

please write and tell me what

has become of this then-pros-

perous church?)

40 Years Ago

N. A. Edmonds reports 17

accessions to his Eupora Bap-

tist Church in a revival meet-

ing, 8 of whom were for bap-

tism. Pastor Evangelist J. W.

Mayfield of McComb was the

visiting preacher.

40 Years Ago

There is no situation in human

life or experience for which ad-

vice from God cannot be found

in the Bible—whether it be per-

sonal, social, national or interna-

tional.

—G. Campbell Morgan



Time Well Spent

BAPTIST BELIEFS

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

INSPIRATION

The word "inspiration" comes from two Latin words "in" and "spirare," to breathe. It means that which is breathed in. In the religious sense it is directly related to revelation. It refers to the divine in breathing whereby God imparted His revealed truth through human messengers to be declared and inscribed to other men. Thus the Holy Scriptures are the inspired Word of God.

The English word "inspiration" appears only twice in the King James Version (Job 32:8; II Tim. 3:16). In the former it properly means "breath of the Almighty." In the latter it means literally "God-breath." Thus Paul says, "All scripture is God-breathed."

This inbreathing of divine truth is by the Holy Spirit. Peter says, "... holy men of God spake as they were moved by the Holy Ghost (Spirit)" (II Pet. 1:21). The passive verb as here rendered "moved" means to be carried or borne along as passengers on a ship (Acts 27:15, 17). Thayer's Lexicon notes on II Peter 1:21, "on the mind, to be moved inwardly, prompted." Thus holy men, moved inwardly, were borne along by the Holy

Spirit.

The inspiration of the Scriptures is shown elsewhere by such words as "Thus saith God the Lord" (Isa. 42:5; cf. 54:6; Haggai 2:4; Zech. 2:9; 7:13). Paul claims to speak by inspiration (I Cor. 2:10ff.). Repeatedly the Bible claims divine inspiration.

Various theories are held as to the method of divine inspiration. The two principal ones are called the verbal and the dynamic. The former regards the human means as an instrument through which the Holy Spirit gave His exact words as found in the original manuscripts. The latter regards the method as the Holy Spirit inspiring the thought, leaving the human instrument free to choose his own words, with the Holy Spirit guarding him from error (cf. Luke 1:1-3). Both positions hold to the inerrancy of the Scriptures.

Doctor E. Y. Mullins points out a third position: "the experiential and practical method ... concerned with the result (more than) the process of inspiration. Upon the 'result' there is general agreement that the Bible is the inspired word of God."

Gleanings from the Greek New Testament

by V. Wayne Burton

Revelation Of The Real

"Revelation" means "unveiling," as in the theater, when the curtain is pulled back and the stage is exposed to view. Nowonder, then, that John Wick Bowman should write a commentary on the last book of the Bible, entitled Drama of the Book of Revelation. Bowman regards the author of the book of Revelation as something of a playwright whose "play" was written as if to be produced on stage.

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Historian Sees Danger Ahead

By Robert A. Baker
Professor Church History
Southwestern Seminary
In I Corinthians 6:1-8 Paul admonishes the Christians not to go to court against fellow Christians. Baptists today should ponder seriously this plain word from the Scriptures. Court suits are bringing a watershed of problems to Baptists. Not the least of these problems is the question of the independence of a Baptist church. A threat to this central principle of Baptists could have far-reaching and serious consequences in the matter of affiliation with denominational bodies.

A Basic Principle

When this country declared its independence from England and subsequently separated church and state it became necessary to determine some fundamental legal principle in cases involving litigation over church property. There was no established church, as in England, with a judiciary for trying ecclesiastical cases under recognized canon law. America's religious bodies varied radically from, for example, Roman Catholic with rigid episcopal church government to Quakers with little external control. What unifying legal principle could be established and consistently followed that would adequately guard the rights of such a variety of religious groups?

A basic principle was established. In essence it provided that each religious denomination would be a law to itself. That is, in litigation involving the Roman Catholic Church the secular courts would attempt to apply the principles of that church in arriving at a decision. Should a case involve the Congregational Church, their principles would apply.

Baptists had few cases in these early years, likely because they had little church property, schisms involved personality splits more than doctrinal deviations, and a literal interpretation of Paul's admonition not to go into court was followed.

A Dual Application

But among Baptists also the problem arose. In 1781 the First Baptist Church of Philadelphia

found itself in difficulty. Because of the shortage of ministers in the country they had extended a call to Ethanom Winchester to become their pastor without first becoming thoroughly acquainted with his theological views. After assuming his office Winchester began preaching the doctrines of Universalism which, to say the least, the Baptists in the church believed were detrimental to the dignity and work of Jesus Christ. The leaders in the church were troubled, but many people flocked to hear Winchester, and throngs joined the church under his preaching.

The issue was finally brought to a head. The deacons demanded that Winchester resign from preaching false doctrine. He refused. The matter was taken to the church which sustained Winchester by a majority vote. The Universalist majority could now control the Baptist minority. It appeared that the First Baptist Church of Philadelphia would now become the First Universalist Church of Philadelphia. Winchester incidentally, was one of the founders of the Universalist movement in both America and England.

The Baptist minority appealed to the Philadelphia Association, who sustained them as the true Baptist church. Litigation was finally begun in Pennsylvania courts, resulting in a decision favoring the Baptist minority as the true church (even though a minority) because they held the doctrines, usages, customs, principles, and practices recognized and accepted by both factions before the schism arose.

Element Of Trust

Thus, what seems to have been the first Baptist legal case of this sort establishing the principle that the unifying or dominant factor in a Baptist church is not congregational church government but Baptist doctrine. In this decision one can glimpse an element of the idea of trust (which secular courts hold sacred). Baptist money and life had been put into this property. Should even the majority wish to become Universalist, then those who remain Baptist hold the property. One

can also see the court viewing the two parties, not as majority or minority but simply as corporate litigants contending for property. Under these circumstances the court does not bother to count the litigants but endeavors to determine under principles of equity which party deserves to be identified with the undivided church before there was disagreement or schism. Thus, if the minority retains the doctrines and practices regularly held before the schism they are awarded the property.

This principle has been followed extensively in various states which have jurisdiction. In fact, the Supreme Court of Illinois in the old case of *Perraria vs Vasconcellos* ruled that those leaving Baptist tenets and doctrines forfeit their rights to the property "even if a single member adheres to the original faith and doctrine of the church." Before 1900 Baptist litigation in Texas followed this principle regularly.

However, another point of view as to the unifying or dominant principle in a Baptist church has been held. This view says that in Baptist life the majority always rules, regardless of whether the doctrines held before the litigation are retained or discarded. Thus if 100 members out of 150 in a Baptist church vote to change anything — affiliation, liturgy, even doctrine itself — there can be no legal recourse. This was the decision of the Supreme Court of Texas in 1900 in a case involving the First Baptist Church of Paris, Texas. The majority had left the doctrine and practices of the undivided church but was awarded the property on the grounds that it was the majority — and majority always rules.

This dual application of Baptist principles and polity may be noted in decisions of various state courts. Some award property to the majority without giving recognition to the "faithful minority." Others probe the doctrines and practices of the undivided local church to determine which party remained true to the doctrine and practices of

the undivided church.

A Growing Danger

It is evident that the dual application of Baptist principles discussed heretofore does not in itself constitute any danger to the independence of Baptist churches. This can be seen clearly in the case of a majority who leave Baptist life completely and join, for example, the Universalists.

But what shall be done in the case of a Baptist church which has a schism and both sides remain Baptist? How much deviation from the practices of the undivided church constitutes grounds for awarding the property to the minority? This is the area now bringing considerable controversy and concern.

One of the outstanding cases involved the North Rocky Mount Baptist Church in North Carolina. On Aug. 9, 1953 at a properly called business conference of the church a vote was taken over whether to remain affiliated with the Southern Baptist Convention and its related state and associational bodies or to withdraw. Two hundred and forty-one favored withdrawal under the leadership of the pastor; 144 opposed withdrawal; 200 abstained from voting.

In a lengthy and bitter trial

the minority brought in denomi-

national leaders to testify about the "fundamental usages, customs, doctrines, practices and organization of missionary Baptists."

The Superior Court allowed this testimony and awarded the property to the minority. The majority appealed, insisting that withdrawal from the Southern Baptist Convention did not constitute any change in the fundamental usages, customs, doctrine, etc., of the church. The Supreme Court of North Carolina upheld the decision of the Superior Court but made wise and significant emendation. In essence they said that all denominational testimony was to be eliminated, that denominational affiliation or the lack of it was not the principle issue in the case, and that their decision to uphold the Superior Court

was not based upon whether

the North Rocky Mount Church remained in or withdrew from affiliation with the Southern Baptist Convention and its related bodies. Their decision, they said, was based only upon changes in the local church in fundamental usages, customs, doctrines, etc. without reference to denominational affiliation and based solely upon testimony from the local body. This was a very important distinction by able judges and followed the original and ancient principle.

Danger Seen

However, now Baptists are presented with a serious danger. Two recent cases have brought a climax to deviations from the original principles by which property was awarded to the minority. One was in the case of the First Baptist Church of Normal, Ill. In this instance the majority, under the leadership of the pastor, voted to leave the American Baptist Convention and join with the Conservative Baptist Association of America. The Circuit Court of McLean County held for the majority, but the Appellate Court of the Third District of Illinois reversed this decision and said: "Severing relations with the American Baptist Convention was a distinct departure from the doctrines, beliefs and practices theretofore followed by the congregation and appears to have been so understood by both groups." The decision was rendered on the basis of denominational affiliation.

The second case moves even farther from original principles. The First Baptist Church of Wichita, Kan., in March 1960

voted 1,174 to 235 to withdraw from affiliation with the American Baptist Convention, the Kansas Baptist Convention, and the Wichita Association of Baptist Churches.

The church gave no indication that they would affiliate with any other group thereafter. Ten members of the minority brought suit, but the district court held for the majority.

The state supreme court reversed this decision. Now, the action by the supreme court is in itself no change in principle, for, as pointed out previously, the minority has often been awarded the property in such cases.

But the ground of such action

is radical. Its principle can destroy voluntary co-operation by Baptist churches which love their independence.

The Supreme Court quoted an earlier opinion that ". . . repudiation by the defendants of the national, state and local associations maintained by the churches of the Baptist faith constituted a departure from the original principles,

rules and practices of church government recognized by the united body prior to the occurrence of any schism therein."

The court then added: "We hold that not even in an autonomous Baptist church may the

denomination of the church be changed by a mere majority vote."

It should be noted that there is no evidence that this church had planned to affiliate with any other general body.

Simply withdrawing from a general body is grounds for award-

ing church property to the minority.

Brazilian Baptists Adopt New Cooperative Plan

By Lester C. Bell

Missionary to Brazil

Brazilian Baptists have found that their new Cooperative Plan, the organized financial program of the denomination, is the finest plan yet devised for the systematic and growing support of their total convention program. This Plan, adopted by the

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Brazilian Baptist Convention in 1959, set up along the same lines as our own Cooperative Program in the Southern Baptist Convention. Though completely new to the Brazilian Baptists, this Plan has already produced amazing results for the rapidly growing work of the Brazilian Convention.

Dr. John F. Soren, pastor of Rio de Janeiro's First Baptist Church and President of the Baptist World Alliance, reported an unusual experience in his church, Brazil's largest Baptist congregation. This church has been noted for its liberal support of missionary causes for many years. Prior to the adoption of the new Cooperative Plan, the Rio church had an organized budget which included specific monthly amounts for the various missionary and convention causes, which was the plan followed in many other churches. Consequently, Dr. Soren, who is also the President of the Executive Board of the Brazilian Baptist Convention and a strong supporter of the Cooperative Plan, did not know just what reaction the new method would encounter in his own church. However, after leading his church to adopt the Plan, the results, proved to be excellent.

According to Dr. Soren, the total missionary giving of the church in 1961 has been triple what it was in 1960 when the old system of special and designated offerings was followed. The entire congregation is very happy over this achievement and, naturally, the church has become one of the strongest supporters of the Plan. The percentage given through the Cooperative Plan has already been increased once, and Dr. Soren expects this to be repeated from time to time as this great church is led forward in missionary giving.

ing church property to the minority.

What It Means

What does this decision mean? It simply means that in the state of Kansas the general denominational bodies, as well as the state bodies and the association itself, have an interest in the property of every Baptist church affiliating with them. It is likely that even a disavowal of this by the general bodies themselves (as is true in the constitution of the state body affiliated with the Southern Baptist Convention) could not, in the eyes of the courts, bind the minority in any local church. If one person desired to continue in the old affiliation, The state supreme court reversed this decision. Now, the action by the supreme court is in itself no change in principle, for, as pointed out previously, the minority has often been awarded the property in such cases.

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denomination of the church be changed by a mere majority vote."

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Plan Being Praised

Not only are the local churches and pastors pleased over the success of the new Cooperative Plan, but the convention leaders, both state and national, are singing its praises. Rev. Alcides Teles de Almeida, Secretary-Treasurer of the Brazilian Baptist Foreign Mission Board, directs the activities of that Board which maintains sixteen Brazilian missionaries on foreign soil. Fourteen of them are located in Bolivia and two are working in Portugal. Rev. Almeida admits that he was at first apprehensive about the Plan in its relation to his own particular work.

This is understandable, considering the fact that his mission board depended so heavily upon special offerings which were raised among the churches and sent directly to this board. However, Brother Almeida has become thoroughly convinced of the value of this new plan for missionary giving and now is urging support for it in all of his publicity throughout the convention. The receipts of Brazil's Foreign Mission Board have increased greatly through the use of the Cooperative Plan.

Other than the value of the increased revenue and the stability brought about by the co-ordinated financial efforts, Brazilian Baptists have discovered other benefits. These are not measured in dollars and cents, but are fundamentally spiritual in nature and affect the entire life of the convention. The Cooperative Plan in Brazil builds denominational loyalty and cooperation which is essential to God's work in any land. The total work of the convention is presented and supported through this channel.

Growth Stimulated

The use of the Cooperative Plan stimulates growth on the part of the Christian in biblical stewardship. How can a church properly lead its members out in total Christian stewardship if it lags behind in its own responsibility before its denomination and before the world? The use of the Cooperative Plan by the Brazilian Baptist churches furnishes an adequate channel through which individual stewardship may be expressed.

Also, the use of the Plan opens the way for missionary advance. By enabling the Christian to give to the total program, it lifts his vision from the confines of the local field or from "particular projects" and places it on world missions where it belongs. Through the use of the percentage system of distribution, the Cooperative Plan encourages increased missionary giving, a fact which is being proven in an amazing way among Brazilian Baptists.

The Cooperative Plan is not just a cold or mechanical way of raising and handling money among Brazilian Baptists. It is a plan which Brazilian Baptists believe was of God in its inception and is being used of God in a mighty way for the promotion of the work. It is Brazilian Baptists working together in the preaching of the gospel in their own land and in the spread of the evangelical witness around the earth.

Wells Named

CHESTER, Pa. (RNS)—Dr. Ronald V. Wells, executive director of Christian Higher Education of the American Baptist Convention, was elected here as president of Crozer Theological Seminary.

Official Roman Catholic statistic, released this month, report a record 42,876,665 membership in 50 states, an increase of 771,765 over 1961, and a ten-year increase of over 12 million.

'Compassion' Denotes Care At Southern Baptist Hospital

By Charles Arendell

For Baptist Press

(Another in a Series)

A woman came to Southern Baptist Hospital in New Orleans for minor surgery.

Soon, she demonstrated deep-seated hostilities which were beyond the cure of the surgeon's scalpel. The hospital chaplain responded.

She was hostile toward her parents, especially her mother. This, in turn, caused her to hate tasks which a woman assumes as a normal part of her daily life.

Her husband worries because, in rearing their children, she failed to give the Mother's love which should have been expected. She kept a messy house and didn't feed the children properly.

The woman even resented God. She hated God because of the parents "He had given her."

Understanding Attention

With understanding attention from the chaplain and a psychiatrist, this housewife and mother came to recognize her hostility toward God and her parents. She realized she must accept herself and trust God to take care of many affairs she worried about.

She left the hospital physically well from surgical help and emotionally and spiritually more stable from the help of the chaplain and psychiatrist.

They heard from her later. Her husband was happier. The children were getting more attention. The woman herself was experiencing a greater warmth from her family.

As with this woman patient, many who come to the Baptist many who come to the Baptist Hospital bring more than physical illness. Compassion for humans in distress, the mark of a Christian hospital, reaches beyond the physical ailment to help in other areas.

The New Orleans Hospital and another Baptist Hospital in Jacksonville, Fla., are two maintained through an agency of the Southern Baptist Convention. The agency is called Southern Baptist Hospitals. (All other Southern Baptist-related hospitals are operated by state Baptist groups or local Baptists in the city where they are located.)

Southern Baptist Hospital has a closed circuit radio system over which is broadcast two programs each day. These reach every room and the hallways. The fare includes music, scrip-



HEALING TEAMWORK — Medical and chaplain staffs work together in Baptist hospitals to minister to the whole personality. Consultations between doctors, psychiatrists and chaplains lead to a speedy restoration of the patient's physical, mental and spiritual health.—(BP Photo).

ture reading, prayer and a devotional.

400 Babies Each Month

During 1961, the New Orleans Hospital and Baptist Memorial Hospital in Jacksonville admitted nearly 3,000 patients a month as outpatients, those who do not require a stay in the hospital but who are treated there and return home.

Over 400 babies a month arrived in maternity wards of the hospitals.

Southern Baptist Hospital, New Orleans, is the older of the two. It began accepting patients in March, 1926. A new wing in 1941 increased capacity from 248 to 332 beds. The newest wing of eight floors, with 140 beds and service areas, x-rays and other laboratories, opened in 1952.

Its Mather School of Nursing contributes trained nurses, who understand the "over and above" factor. Christian nurses must give in their care for patients.

Its other special schools are in

medical, blood bank and x-ray technology.

Vietnam Mission

Begins Publishing

The Vietnam Baptist Mission, organization of Southern Baptist missionaries in Vietnam, voted in its recent annual meeting to begin full-scale publication work, and it has rented a building in the heart of Saigon, busy capital of the country, to house publication and other offices.

Rev. Lewis I. Myers, Jr., chairman of the Mission, was asked to direct the Mission's publication, visual aid, and radio department. An existing audio-visual program will be better organized and foundations will be laid for the beginning of Baptist radio work.

Rev. William T. Roberson, another missionary, says the location of the building is uniquely significant. "The four-story structure is silhouetted against downtown hotels, the big central market, and the impressive buildings of one branch of the University of Saigon," he explains. "The street upon which the building is located carries the traffic of rural and urban people going to and from the crowded market area, as well as an end-

less stream of bicycling students on their way to school."

Space For Treasurer

In addition to the publication offices, the building will provide space for the Mission treasurer, an information center, and an apartment for missionary personnel visiting in Saigon.

Southern Baptist work in Vietnam is still in its beginning stages, the first missionary couple having arrived in late 1959. The six couples now under appointment to the country serve in three centers, Saigon, Dalat, and Nhatrang.

Since going to Spain in 1953, Mr. Whitten has been secretary-treasurer of the Spanish Baptist Mission and legal representative to the Southern Baptist Foreign Mission Board before the Spanish Government. He has been a member of vari-

ous committees of the Spanish Baptist Union and interim pastor of nine-month-old English-speaking Immanuel Baptist Church, in Madrid, where the Mittens make their home.

Mr. Whitten is a graduate of Mississippi College, Clinton, and Southern Seminary, Louisville, Ky. Mrs. Whitten is a graduate of Blue Mountain (Miss.) College and Woman's Missionary Union Training School. The Whittens have four children, Helen, 13, David, 11, Margaret, eight, and John, one and a half.

Charles Whittens Begin Furlough

Rev. and Mrs. Charles W. Whitten, Southern Baptist missionaries to Spain, and their children (from the oldest), Helen, 13, David, 11, Margaret, eight and John, one and a half.

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MISSISSIPPIANS THERE— Glorieta Sprouts Huge Tent City

By Mrs. Curtis R. Ellis
For Baptist Press

GLORIETA, N. M. (BP) — A train load of missionaries from the Minnesota-Wisconsin area and a chartered bus of teenagers from Haskell, Texas, led by a singing Daniel Boone arrived at Glorieta Baptist Assembly for the Home Missions Conference. But unique among the travelers was the large number of campers who pitched their homes for the week on the hillside camp area.

The campers came from Mississippi, Louisiana, Texas, Arkansas, Colorado, even as far away as Oregon and California. They were pastors, laymen, missionaries, committee chairmen and even chaplains. They were from large churches and small alike. They camped in tents, trailers, Volkswagen campers, station wagons, and even outdoors.

While Russell Pogue of First Church, Petersburg, Texas, had a supper meeting with the Spanish pastors and families from his association, Chaplain William E. Gamble and Chaplain Cleatus E. Welch were "roughing it in plush" set up in a large cabin-type tent with a screen porch. Why They Camped

"Why did you come camping?" brought many interesting answers. "3.00" exclaimed Missionary Eugene Marley of High Plains Association in Kansas as he explained that he brought his wife for the same price as he alone could have stayed in the furnished lodging. The \$3.00 figure represents the weekly charge for the campsite.

"We like the independence and informality and we meet the best people here," answered Pogue, who has camped at Glorieta with his family on three occasions. His four young campers range from toddler to teenager.

"Would you come again?

GOING TO COLLEGE or CAMP? Mark your clothes Rubber Stamp in durable Ink Pad made by DIXIE Rubber Stamp Co. 516 East Amite St. Dial FL 2-1787, Jackson, Miss.

for COLDS take 666

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Jackson, Miss. Phone 2-2033
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John S. Dickey's Eye Wash
Soothes, cleanses and refreshes tired, weary eyes. Use as often as desired. Makes TV viewing more enjoyable. At drug stores.

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Notes From Davis In New Book

NASHVILLE — Notes from the pen of a well-known Southern Baptist leader and seminary professor of the last decade will be released in book form by Broadman Press within the next few weeks.

Dr. William Hersey Davis, professor of New Testament Interpretation at Southern Baptist Theological Seminary until his death in 1954, is the author of "Davis' Notes on Matthew." It is a logically arranged presentation and exposition of the gospel of Matthew.

Dr. Davis is also the author of a Greek grammar and co-author of another with Dr. A. T. Robertson. He also is co-author of "A Source Book of Interbiblical History," with Dr. E. A. McDowell.

New Sacred Records

SING WITH US—The Ralph Carmichael Chorus (Alma-1391) Ralph Carmichael, one of America's most versatile musicians, invites the hearer to sing with him and his chorus, some of the great hymns. As director, arranger, and producer of records and films, this fine musician is well known in the Christian Music field. Among the twelve numbers in this album are Showers of Blessing, It Is Well With My Soul, Tis So Sweet to Trust in Jesus and Wonderful Words of Life.

PRELUDES TO FAITH—Kurt Kaiser, pianist (Word-W-31571LP) Accompanied by the Tokyo Symphony Orchestra, this skilled pianist plays some of the great Christian hymns with remarkable touch and variety. The album was recorded in Tokyo, Japan, while Kaiser was there with the Bob Pierce Crusade Team. Numbers include All The Way My Savior Leads Me, O Jesus Thou Art Standing and Open Mine Eyes That I May See.

GREAT MOMENTS IN RELIGIOUS MUSIC—Paul Michelson Symphony Orchestra RCA —Victory — LPM - 1754) Here are some of the finest selections from the great Christian music of the ages. Such great musicians as Handel, Bach, Haydn and Sibelius are included, and an outstanding orchestra plays them. The numbers are: Unfold Ye Portals (The Redemption-Gounod); Sheep May Safely Graze (Bach); Praise Ye the Father (Gounod); I Know That My Redeemer Liveth (Messiah-Handel) Finlandia (Sibelius); The Heavens Are Telling (Creation-Haydn); Jesu, Joy of Man's Desiring (Bach); Calvary (Rodney) and Hallelujah Chorus (The Messiah-Handel).

BACH: ORGAN MUSIC—by Fernando Germani (Capitol, G 7111) Playing on one of Europe's finest organs at St. Laurens Church, Alkmaar, Holland a great organist presents some of Bach's great music.

The four numbers are Toccata and Fugue in C major, in D minor, and in F major, and Fantasia and Fugue in G minor. For lovers of great organ music this will be a prize possession.

INSPIRATION Great Music for Chorus and Orchestra—Leopold Stokowski, the New Symphony Orchestra of London, and the Norman Luboff Choir. (RCA

Victor Red Seal — LM/LSC-2593 This is a great record. The numbers, the direction, the presentation, and the interpretation all make it outstanding. One feels the spirit and power of the music and the artists as he listens. Among the ten selections are The Heavens are Telling, Deep River, Largo, Evening Prayer, Pilgrims' Chorus, and O Savior Hear Me.

HALLELUJAH AND OTHER GREAT SACRED CHORUSES—Robert Shaw, the Cleveland Orchestra and a 200 Voice Chorus (RCA VICTOR—RED SEAL—LM/LSC-2591) An outstanding record of great Christian music, superbly presented in power and spiritual effectiveness. Dedicated musicians and singers sing and play because they love it and the result is satisfying to the soul. The eight great choruses are: Hallelujah Chorus (Handel) How Lovely Is Thy Dwelling Place (Brahms); Lacrimosa (Mozart); Kyrie (Beethoven); The Heavens Are Telling (Haydn); He Watching Over Israel (Mendelssohn); Credo (Schubert) and Rest Well (Bach).

THE VIRTUOSO ORGAN—Virgil Fox (Capitol, Stereo-SPAR 8499) One of the world's leading Concert Organists performs on one of the world's finest organs, the Aeolian-Skinner Organ of Riverside Church, New York City. The organ has more than 10,000 pipes and the tone range is greater than that of a great symphony orchestra. Given such an organist at such an instrument some of the greatest organ music of history and you have this superb record. The album includes a booklet which tells of the artist, the instrument and the music. Numbers are We All Believe in God (Bach); Noel (Daquin); Allegro (Vierne); Old Hundredth (Williams); Perpetuum Mobile (Middelschulte) Marche Religieuse (Guilmant); Cantabile (Franck); Giga (Bossi) and Toccata (Boellman).

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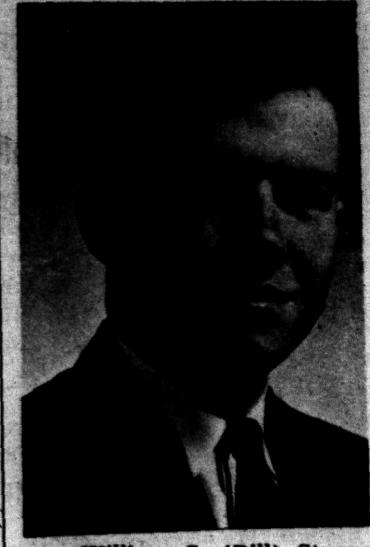
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William S. (Bill) Stewart

Co-Lin Appoints Student Director

William S. (Bill) Stewart has been Director of Baptist Student Work at Copiah-Lincoln Junior College, Wesson, since July 1.

A native of Gillsburg, he is a graduate of Mississippi College and New Orleans Seminary.

Mrs. Stewart, the former Bettye Hand of Jackson, attended Mississippi College.

Bill Stewart was a student summer missionary to Hawaii in 1958.

Neely Memorial 20 Years Old

Neely Memorial Church, New Albany, has reached its 20th birthday.

Twenty years ago, Neely Memorial was organized in Neely Chapel Mission, built by First Church, New Albany, in 1915.

The church was named in honor of Mr. and Mrs. John Neely and Mrs. Will Neely, three faithful workers of the mission and in the Sunday school organized in 1912 near their homes.

Ministers on the organization council were Dr. J. P. Kirkland of First, New Albany, Dr. W. C. Tyler, Rev. John H. Heath, Rev. Percy Ray, and Rev. Joe Allmon. The deacons of First Church, New Albany, also assisted in the organization.

The following have served as pastors of the church: Rev. Bill Lively, Frank Cox, Pender Cobb, Ernest Rakesraw, and B. U. Fields.

Rev. E. L. Crumpton is the pastor.

Don't brag. It isn't the whistle that pulls the train.

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Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

AUGUST 12, 1962

Amory, First 185

Atmore, First 130

Main 105

Southside 25

Artesia 67

Batesville, First 127

Bethel (Jones) 126

Bethel (Rains) 46

Biloxi, Emmanuel 99

Booneville, First 148

Main 129

Mission 9

Brookhaven: 76

First 234

Main 201

Halbert Heights 123

Calhoun City, First 125

Canton, Center Turfway 141

Carnation (Chickasaw) 59

Carthage, First 76

Clarkdale, Riverside 72

Clarkdale, Oakhurst 194

Clinton, Morrison 194

Chapel 145

Columbia, First 322

Collins 148

Columbus, First 185

Crystal Springs, First 163

Fellowship (Choctaw) 113

Georgetown 105

Greenwood, North 125

Grenada, Emmanuel 127

Main 124

Greenville 122

Hattiesburg: 179

First 114

Temple 161

Central 131

8th Avenue 133

Main Street 104

North Main 791

Hillside 124

Hollandise 150

Main 152

Mission 13

Indianola, Second 222

Jackson: 147

Alta Woods 138

Forest Hill 165

Parkway 68

Southside 127

Carroll 155

Main 462

Mission 462

Woodville Heights 125

Crestwood 126

Oak Forest 138

Fair 157

Raymond Road 388

Grandview 110

Hillcrest 245

Broadmoor 205

Midway 100

McDowell Road 120

McLaurin Heights 177

Daniel Headman 450

Woodland Hills 258

Robinson St. 150

Kosciusko: 236

First 151

Main 144

Maple Street 15

Parkway 46

Lauder: 147

Magnolia St. 138

West Laurel 128

Plainway 111

First 223

Second Ave. 146

Liberty 77

Long Beach, First 131

Main 90

Delisle 105

Lyons 98

Rounaway Mission 32

Second 17

Locust St. 97

South 24

East 163

Gardner B.M.H. 76

Meridian: 180

Westwood 133

Hightower Side 206

South Side 186

Main 151

Fulton Ave. Mission 20

Fifteenth Ave. 15

Oakland Heights 262

Central 169

Main 169

Fewell Snrvey 136

Pine Springs Miss. 17

Midway 16

State Blvd. 183

Stiles 159

Hospital Mission 159

Poplar Springs Dr. 182

Eighth Ave. 112

Morton, First 223

West Albny. 110

First 38

Northside 112

Neely Mem. 93

33

Pascagoula: 212

Main 12

G.C. Nursing Home 12

Eastlawn Mission 206

6

Pearson (Rankin) 142

Petal-Harvey 148

Main 145

Harvey 31

Petal, Crestview 182

N.C. Cal. 112

Picayune, First 255

Main 139

Mission 40

Pleasant Home (Jones) 170

Pontotoc, First 201

Garrison, First 186

Richton 151

Ripley, First 97

Rosedale, First 5

Ruth 41

Southaven 29

Springfield (Scott) 74

Star (Rankin) 98

Starkville, First 162

Stonewall 867

Tupelo: 100

First 12

Carberry 191

First 89

East 170

Harrisburg 123

Tutwiler, First 116

Union, First 121

Unity (Jackson) 129

Union (Pearl River) 155

Wellman 42

West End (Wins.) 27

West End First 228

First 150

First 2

Fields 249

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AUGUST 5, 1962

Amory, First 180



Lena Mae Jolly

BMC Appoints Math Instructor

Miss Lena Mae Jolly, Myrtle, is the newly appointed Instructor of Mathematics at Blue Mountain College, as was announced recently by Dr. Walfred C. Tyler, President of the College.

Miss Jolly is a 1958 graduate of Blue Mountain College, where she was an outstanding Mathematics major. At the University of Mississippi, she received her Master's Degree, and became an Instructor in its Department of Mathematics.

Miss Jolly succeeds her major professor, the late Malcolm E. Gillis, Sr., who at the time of his retirement, caused by a serious illness, suggested her appointment.

Bethel Announces Homecoming Plans

Homecoming Day on August 26 at Bethel Church, Copiah County, will be the climax of a five-day revival (see "Revival Dates" column.)

Sunday, August 26, Homecoming Day, will include three services — morning, afternoon, and night — and dinner on the ground.

Dr. Woodall Izard, former member of Bethel Church, now Chaplain of the Veteran's Hospital in Montgomery, Alabama, will speak at the morning and afternoon services.

E. Ray Izard, a former resident of the Bethel community and Copiah County Superintendent of Education, will speak at the evening worship service.

Rev. David Myers is interim pastor.

Parrish Says PR Involves Everyone

DELAND, Fla. (BP)—Everyone at an institution is involved in its public relations, the vice-president of Stetson University here told the Southern Baptist Extension Education Association.

James W. Parrish, former Mississippian, said public relations is the "the morale, the unity, the purpose of the institution, involving everyone coordinated toward a common goal."

The association, focusing its 1962 meeting attention on public relations, includes extension educators from Baptist colleges and from the seminary extension department of Southern Baptist seminaries.

G. Ray Worley of Fort Worth, associate in the Seminary Extension Department, was reelected president. Elbert C. Tyner of DeLand, Stetson Extension Director, was reelected vice-president.

Nat Bettis, director of off-campus instruction for Carson-Newman College, Jefferson City, Tenn., is secretary-treasurer.

Churches In The News

First Church, Brookhaven, Dr. Bob Ramsay, pastor, has a new elevator.

Arm Church, Lawrence County, Rev. Charles Parker, pastor, recently occupied a new educational building.

Nola Church, Lawrence County, has completed the redecorating of the interior of the auditorium. Rev. Z. T. Whittingham is pastor.

Centerville Church, Walthall County, Rev. S. A. Adkins, pastor, is installing air-conditioning in their auditorium.

Four Mile Creek, Pascagoula has air-conditioned their entire church. Rev. James Whittington is pastor.

McIntire, Byrne To Lead Tour To Lebanon

Dr. Russell M. McIntire, pastor, Clinton Church, and Cabby Byrne, Student Union Director, Mississippi College, will be directors of a personally escorted tour to the Baptist World Youth Conference to be held July 15-21, 1963, at Beirut, Lebanon.

The tour party will leave New York on July 7 and return to New York on August 11, traveling both ways by jet flight. They expect to visit eleven European and Holy Land countries enroute to and from Beirut — Italy, Egypt, Syria Lebanon, Jordan, Israel, Greece, Austria, Switzerland, France, and England.

The tour rate will be about \$1585.00. Business arrangements will be by Brownell Tours of Birmingham, Alabama, and Rightway Travel Agency of Jackson.

Deacon Dies At Greenville

Deacons of First Church, Greenville, on August 6 adopted resolutions of love and appreciation for their fellow deacon, Kern Pratt, who died on July 16.

Mr. Pratt taught the Fellowship Class at First Church, Greenville, for 25 years; he helped in developing the Chinese Mission; he gave his support to the entire church program.

The resolution stated, in part, "Our church has lost a most valuable member and a devout Christian who was always willing to serve Christ in his church and everyday life. He was a man who in great humility exemplified his Christian influence in the business world as well as in his church."

Dr. Perry Claxton is pastor of First Church, Greenville. J. G. McKee, chairman of deacons, and Harold Peeples, clerk, signed the resolution.

Carter Elected

OKLAHOMA CITY—(BP)—Tom E. Carter, Oklahoma City, Executive Director of Hospitals and Golden Age Homes for the Baptist General Convention of Oklahoma, has been named assistant executive secretary of the Baptist Foundation of Oklahoma.

Rev. David Myers is interim pastor.



Pine Hill Church Ordains Preacher

Claude (Buck) Killian was ordained to the gospel ministry on July 1 at the Pine Hill Church, Clarke County. Rev. Killian has accepted the pastorate of the Fair Hope Church, Chatom, Alabama.

Those on the ordaining council were Rev. T. D. Traylor, who led the questioning and presented the Bible; Rev. O. H. Petty, who preached the ordination sermon; Rev. David Hampton, who delivered the charge to the candidate; and Rev. Hill Logan, who led the ordination prayer.

Rev. Killian will continue his studies at William Carey and commute to the church field each week.

Resigns Pastorate

ABILENE, Tex. (BP)—Malvin L. Avery, pastor of the University Church of Abilene, and member of the Southern Baptist Convention's Executive Committee, has resigned his position, leaving the ministry to enter medical school in preparation for a career as a medical doctor.

Five Queens were crowned in the first Girl's Auxiliary Coronation for Thais, held May 25 in the home of Rev. and Mrs. Bobby L. Spear, Southern Baptist missionaries stationed in Ayudhya, Thailand. In addition, one girl was recognized as Princess and three as Maidens.

—DEVOTIONAL From Dust To Dignity

By Rev. Lenno Powell
Pastor, Ruth Church

Joseph, one of the twelve sons of Jacob, was considered a "master dreamer" by his family. His dreams, inspired by God, challenged him to prepare himself for a noble position in life. Because Joseph faithfully devoted himself to this task, he was sought for a high position in life, the "prime ministership of Egypt." Those who have accomplished great things in life have been dreamers. If we are to live by choice and not chance we must dream a dream for our lives. Sculptors and artists dream what they will work into reality. Inventors and discoverers dream dreams, and the statesman who leads a country right must be a dreamer.

The quality of life is determined by what we do with it. A ton of iron ore costs approximately \$9.00, whereas a ton of pig iron costs \$55.00, but a ton of watch springs costs \$183,000.00. Chemically man is said to be worth \$150. From his neck down, in terms of manpower, he is worth about \$10.50 per day, but from his neck up he is worth what he wants to be. "A poor man is not he who is without a cent, but he who is without a dream."

"Give me always a goal to try for,
Let me fight till my breath be spent.
Give me a dream to live and die for,
And I shall be content."

"Give me always a goal to try for;
Let me toil till my days be spent;
Give me a dream to fight and die for
And I shall be content." —Anonymous

When a dream for life has possessed us we must then begin the arduous task of working the dream into reality. It is one thing to dream the dream, but "a greater thing is to fight life through and say at the end, 'the dream is true.'" Thomas Edison made three thousand experiments before he perfected the incandescent bulb. "Dreams grow holy put in action."

Man is made from dust, and to God's disappointment, many men never rise above the worth of dirt. The epitaph of a great man calls out to us to rise from dust to dignity:

The body of
Benjamin Franklin, Printer,
Like the cover of an old book,
Its contents worn out,
And strip of its lettering and gilding,
Lies here food for the worms.
Yet the work itself shall not be lost,
For it shall, as he believes,
appear once more,
in a new
and more beautiful edition
Corrected and amended
By the Author.

NORTH AMERICAN LUTHERANS TOTAL OVER 8.5 MILLION

NEW YORK (RNS)—Lutheran Churches in North America have reported a total 1961 membership of 8,611,068 which represents a gain of 154,205 or 1.8 per cent over the 1960 figures.

This gain is only slightly greater than the 1.7 per cent increase registered in 1960 and is considerably below the average membership gain of 3.1 per cent over the previous decade, according to the annual statistical summary issued here by the National Lutheran Church.

Comprising the third largest Protestant denominational grouping in America, Lutheranism is exceeded in size only by Baptist and Methodist groups.

RECORDINGS BRING CHURCH TO HOMES OF SICK AND AGED

WANNE-EICKEL, Germany (RNS)—An increasing number of Protestant parishes in West Germany are using tape recordings to "carry the church" into the homes of sick and disabled who are unable to attend Sunday services.

Many congregations now record their services, including organ music. Parishioners, usually young people, take recording machines to the homes of the aged and sick to play back the tapes.

SEVENTEEN JUNIORS EARN TRIP

Seventeen Juniors attained a perfect attendance record in Training Union for all five Sundays in July, at First Church, Eupora.

As an award for achieving the attendance goal, the Juniors received a trip to Jackson, to visit the Baptist institutions in and around the city, and to visit the Baptist Building.

The Juniors with perfect July attendance records were David Doolittle, Sterling Doolittle, Debbie Doolittle, Andy Peebles, Bill Yates, Jerry Gary, Bobby Johnson, Bob Griffin, Toby Maples, Don Gary, Linda Sullivan, Diana Doler, Ann McMullen, Cathy Maples, Mike Nabors, Cheryl Golden, and Nona Middleton.

All these except the first four named made the trip to Jackson on August 10.

Mrs. C. H. Cutrell, Junior Department T. U. Director, Rev. C. H. Cutrell, pastor; Miss Faye Kyzar, Associate Director; and Mrs. R. A. Johnson and Mrs. W. H. Yates, chaperones, accompanied the Juniors.

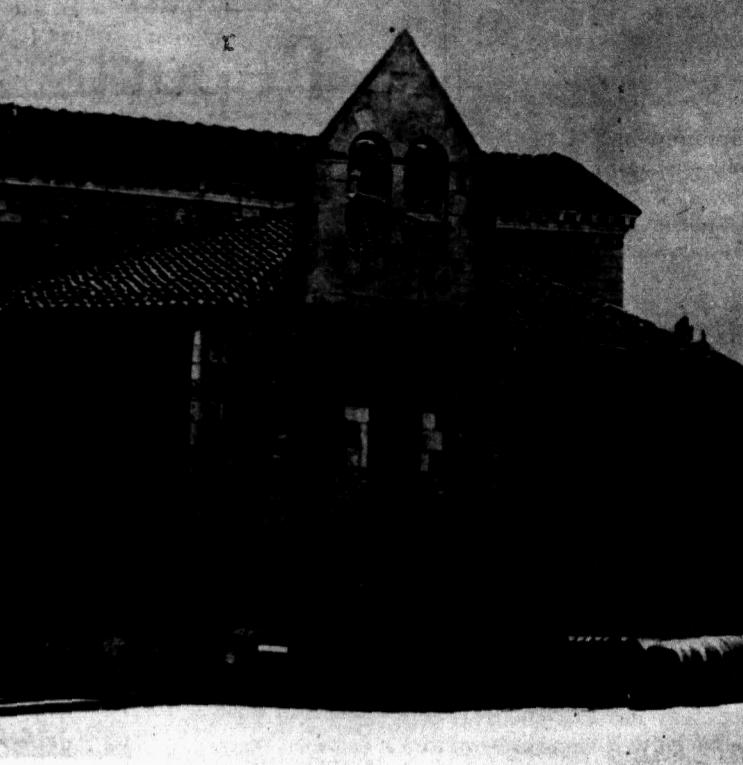
Sturgis Church Calls Pastor

Rev. John Ed Snell has accepted the pastorate of the Sturgis Church. A graduate of Mississippi College and New Orleans Seminary, Rev. Snell has served as interim pastor of the Mayersville Church and of the Pine Bluff Church of Manteo.

The Pine Bluff Church, Snell's home church, will ordain him on Sunday, August 19.

Rev. Snell is married to the former Shirley Smith of Bastrop, Louisiana. They have one son, Jeffry Benton.

Be patient with the faults of others; they have to be patient with yours.



GLOBE-TROTTING WITH GINNY OLD FRENCH BAPTISTRY USED FOR IMMERSION

By Virginia Harris Hendricks

POITIERS, France (BP) —

When the terrifying hordes of

Moslem Arabs swept across

North Africa, Spain and south-

ern France, it appeared that Eu-

rope would become dominated by

Moslem culture. It was near Poitier

in 732 that the French king,

Charles Martel, defeated the

Moslems and saved Europe for

the Christian culture.

Today there are no visible re-

minders of that historic event but

there is a most interesting re-

membr of early Christian in-

fidence.

The St. Jean baptistry, built

around 360, is the oldest Chris-

tian edifice in France. Of partic-

ular interest to this baptist sight-

seer is the fact that baptistry

was designed originally for bap-

tism by immersion.

The building which now covers

the original pool is about 40

by 25 feet. Inside, excavations

are still going on because under

the baptistry are ancient Merov-

ian burial grounds.

The excavations have con-

firmed the fact that the original

baptistry was for immersion,

though it was covered over some

centuries later when sprinkling

became accepted. Roman aqua-

ducts furnished the water for the

baptismal pool.

Before Christianity was first

introduced in the third century,

this site was used for a barbarian

altar connected with superstitious

surroundings death and bur-

ial.

For many centuries, St. Jean

was probably the only baptistry

for immersion in France, though

it was hidden from men.

Today French Baptists and

English-speaking Baptist

Churches are building bap-

tistries for immersion as the num-

ber of their churches increase

each year. Early French Baptists

used rivers for the ordinance of

baptism by immersion.

Leading these campaigns will

especially help and effective

before revival efforts because

they provide advance prepara-

tion of prospects lists and teach

better methods for instructing

those who visit prospects," said

A. V. Washburn, secretary of the

Sunday School Board, Nash-

ville.

Trainees will attend the nearest

of five convention-wide training

sessions which are already un-

der